CALLING AND ELECTION:

OR,

Many are Called, but few are choſen.

BEING

A Conſideration of *Mat.* 22. 14.

By CHARLES PHELPES.

To whom coming as unto a Living Stone, diſallowed indeed of Men, but choſen of God and precious: Ye alſo as lively Stones are built up a Spiritual houſe, an holy Prieſthood, to offer up Spiritual Sacrifices acceptable to God by Jeſus Chriſt.---- Ye are a Choſen Generation, &c. which in time paſt were not a People, but are now the People of God, 1 Pet. 2. 4, 5,--9, 10.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, Rom. 1. 28.

God worketh all things according to the Counſel of his own will, Epheſ. 1. 11.

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TO THE READER.

Christian Reader,

I had no thoughts of writing out the ensuing discourse, until a very good friend of mine requested me, that when I had opportunity I would do so much for him, which I was not very forward unto, nor resolved against: But upon further consideration, I did intend according to my small ability, and as I had time, to satisfie his desire. But before I had begun it, several others also were as desirous as the former, both to have it written out, and also that it should be made publick. The former is now done, but whether the latter desire will be answered or no, I yet know not.

That which made me the more willing to grant what was desired by my

Friend, and Friends was, That I might in ſome meaſure diſcover the abuſe of the Doctrine of Election by many of the Leaders of the People, whereby many Blind ones being led by the Blind, fall into the ditch of Errour: And many others alſo are indangered alſo ſo to do. For as it was ſaid in former times by the Lord concerning ſome Teachers; ſo ſurely it may be ſaid of too many in ours: *Thy Interpreters have tranſgreſſed againſt me*, Iſa. 43. 27. What the Scriptures ſpeak concerning Election agrees ſweetly with the word of the beginning of Chriſt, to wit, That He is indeed the Saviour of the World; And therefore nothing at all oppoſeth them who believe it. But Men, in their Interpretations and Gloſſes, pervert thoſe things which are more hard to be underſtood: And then alſo they wreſt the other Scriptures, which are more eaſie to their own and others deſtruction; that they may make them agree with their perverſions of the more hard, 2 *Pet.* 3. 16. So it is

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in this particular instance. They first devise and imbrace a new Doctrine of Election, which the Scripture knoweth not, to wit, An absolute Election of some mens persons in a personal consideration before the World had a being: And then they deny, or confess not, that Jesus Christ by the Grace of God tasted Death for every Man; or, that the Grace of God brings Salvation to all men, that they may be saved. That so there may be some agreement in their instructions which cause to err from the words of knowledge. But those who first begin with, and learn the word of the beginning of Christ, which is the foundation of other Doctrines, receive light therefrom by degrees into other Doctrines which are built thereon: And in following Christ therein, who is the light of the World, they shall not abide in darkness, but the light shall be vouchsafed, and shine more and more unto them until the perfect day.

If any ſhould fault me for not ſpeaking to other Scriptures which ſome think favour their device of perſonal Election, as *Acts* 13. 48. *Rom.* 8. 28--30. &c. Let them know, I have not medled with them, both becauſe the word Election is not expreſſed therein: And alſo, and eſpecially becauſe theſe, and other Scriptures of like nature are ſpoken unto already more fully and profitably then I can do by my Brethren and Helpers in the Lord; as by Mr. *Thomas Moor* Sen. in his Book entitu'e l *An explicite declaration of the Teſtimony of Chriſt*, from page 354. to 372. and page 451--457. And in his Treatiſe of Election. And by Mr. *John Horn* in his *Eſſays*, page 24. 26, &c. And therefore to them I refer them, becauſe alſo I have been much more large then I at firſt intended.

And let not them who believe the Teſtimony of God concerning Chriſt, *viz.* That He is the Son of God, and Saviour of the World, deceive themſelves, in thinking

thinking that my only, or principal end and aim in what I have written is, to detect the errours of them who are enemies thereto: for though I have endeavoured ſo to do in ſome things for their good who do ſo err: And to preſerve others from ſuch evil and erronious Doctrines, if they have an heart and opportunity to read this: Yet I principally intended this diſcourſe to diſcover how many vain believers of the Goſpel of Chriſt there are, who though they are called, yet are not choſen: And for admonition to them, and inſtruction to all who have the form of ſound words, that we might all of us, not only in word profeſs to believe Chriſts Goſpel. But ſo from the heart obey it, that we may be and abide free from ſin, and become continually ſervants unto Righteouſneſs, that we may have our fruit unto Holineſs, and the end Eternal Life.

Conſider what is ſaid herein, and compare it with the word of God, and Teſtimony of Jeſus: And what agreeth therewith

with embrace it, and yield up thereto: And if in any thing I have dissented therefrom, let it be rejected. *Try all things, hold fast that which is good.*

Feb. 24. 167$\frac{3}{4}$. *Charles Phelps.*

Mat.

Mat. 22. 14.

For many are Called, but few are Chosen.

THese Words are in General the Shutting up, or Coucluſion, of the fore-going Parable, which, it may ſeem, our Saviour ſpeaketh directly to the Chief Prieſts and Phariſees; though it was ſpoken alſo in the Hearing, and for the Good and Admonition of others, of the People then preſent, and of the Diſciples alſo: But it appears to be ſpoken directly to the Chief Prieſts and Phariſees. For in *Chap.* 21. our Saviour ſpake in Parables, in which He ſignifieth how He ſhould be Dealt with, and Rejected by the Husbandmen and Builders, *Verſe* 28. 44.

And when the chief Prieſts and Phariſees had heard His Parables, they perceived that He ſpake of them, *Ver.* 45. And this *Chap.* 22. thus beginneth: *Jeſus anſwered and ſpake unto them again by Parables, and ſaid,* &c. Ver. 1. As alſo, and further appeareth by what is ſaid in this *Chap.* 22. 15.

And it appears, That this Parable is Prophetical, ſhewing before-hand the Sufferings of Chriſt, and the Glory that He ſhould receive there-through: And then, God's Grace to the *Jews*, together with their Unworthineſs generally, *Ver.* 2-7. And on their Rejection of the Goſpel, God's Mercy to us *Gentiles* (for through their Rejection of Chriſt, when Preached by the Apoſtles, and Fall thereby, Salvation came to us *Gentiles*, for to provoke them to jealouſie, *Acts* 13. 46, 47. and 28. 28. *Rom.* 11. 11, 12.) And the Iniquity of too many of the *Gentiles* after Called and brought into the Houſe, *Ver.* 8, 9,—— 12.——

And this *Verſe*, we have propounded to ſpeak unto, contains in it particularly the Reaſon of God's great diſpleaſedneſs with, and ſeverity.

1. More remotely againſt the *Jews*, who put away the Word of God, and judged themſelves unworthy of Eternal Life (which was their own, not God's Fore-judg-

judgment,) *Acts* 13. 45, 46. *Mat.* 22. 7.

2. And more immediately againſt the unworthy *Gentiles*, or the Man indefinitely that had not on the Wedding Garment. Concerning whom He gives this Charge to the Servants. *Bind him hand and foot, and caſt him into outer Darkneſs, there ſhall be Weeping and Gnaſhing of Teeth*, Ver. 11. 13. To which He ſubjoyns this, I ſay, as the Reaſon of His being ſo angry with, and Incenſed againſt the unworthy, both *Jews* and *Gentiles*. *For many are Called, but few are Choſen.*

In the former part of which Words, to wit, [*Many are Called*] let us inquire and conſider,

I. To what are the many Called, and upon what Account?

II. By whom are the many Called?

III. Why ſaith He [*Many*] are Called, and not [*All?*]

IV. To what End are they Called? And this will lead us to the latter part.

Firſt, To what are the many Called, and upon what Account?

They are called to the Marriage and Marriage-feaſt, which God hath prepared in the Perſon of Jeſus Chriſt our Lord: So it is ſaid, *The Kingdom of Heaven is like unto a certain King which made a Marriage for*

his Son. *And ſent* —— *to call them that were bidden, to the Wedding.* —— *Again he ſent* —— *ſaying, Tell them which are bidden, behold, I have prepared my Dinner;* ——*Come unto the Marriage,* Ver. 2. 4. And when theſe firſt bidden Gueſts, the *Jews,* refuſed and made light of it, he commands again. *Go ye into the High-ways* (unto the Gentiles) *and as many as ye ſhall find, bid to the Marriage,* Ver. 8, 9, 10. And ſo it is to the Marriage, and Marriage-feaſt, there-with and thereby prepared to which the many are Called, Bidden and Invited.

Now the Marriage to which they are Called, ſignifieth not only, as ſome ſay, the Feaſt prepared; though that may be, and is included alſo: But firſtly and principally the Marriage it ſelf, which the King of Heaven, the moſt High God, the Poſſeſſor of Heaven and Earth (who is indeed a great King, *Mal.* 1. 14.) made for His Son, His only Begotten Son; In which the Divine and Humane Nature were Married and United in a cloſe, and Perſonal Union, in the Perſon of the Word, the Son of God; which was the Root and Cauſe of that Proviſion prepared for us: And to which Men are Called, to the end they might come to, and be Eſpouſed unto Jeſus Chriſt. This, I conceive, is firſt meant and intended by the

the Marriage here ſpoken of, that in which *the Word was made Fleſh. Foraſmuch as the Children were partakers of Fleſh and Blood, He alſo Himſelf likewiſe took part of the ſame:* That in our Nature He might be further Abaſed for us, that He might take out of the way all that was contrary to us, and obtain into Himſelf all *the fulneſs of Grace and Truth*, John 1. 1, 3, 14. Heb. 2. 14. This is the firſt Branch in the Myſterie of Godlineſs, God was manifeſt in the Fleſh, 1 *Tim.* 3. 16. And being made of a Woman, He was made under the Law, as Mankind was fallen under it, yet without Sin; And had the Sins and Treſpaſſes of the World imputed to, and laid upon Him: God made Him to be Sin for us, who knew no ſin, *Gal.* 4. 4. with *Rom.* 3. 19. 2 *Cor.* 5. 19, 21. And in and by this Marriage He was fitted and prepared to be Wounded for our Tranſgreſſions, and Bruiſed for our Iniquities, and to Taſte Death for us, even that firſt Death, which was the Wages of our firſt Sin and Sinfulneſs: As here it is ſaid, *My Oxen and Fatlings are killed*, Mat. 22. 4. Chriſt our Paſſover hath been Killed and Sacrificed for us, 1 *Cor.* 5. 7. And ſo, That whereto Men are Called firſt of all, it is to the Beholding, View, and Belief of the Abaſement and Death of the only Begotten Son of God in

the Nature of Man, which is indeed the procuring Cause of all the Glory conferred upon it in His Person, 1 *Cor.* 15. 3. *Gal.* 3. 1. *Phil.* 2. 6–9. *John* 3. 35. with *Chap.* 10. 17. *Rev.* 5. 12. And because all that is Treasured up in Christ is the Purchase and Procurement of His Cross and Sufferings; therefore the Gospel is called, *The Preaching of the Cross, and of Christ Crucified*, 1 Cor. 1. 17, 18. 22, 24. and Chap. 2. 1, 2. Gal. 3. 1. and Chap. 6. 14.

And together herewith also they are Called unto the Marriage-feast, or Dinner, which is prepared by means of the Sufferings of Christ, in the Virtue whereof He is raised again, in which all things are ready: Which in a like Parable to this, *Luke* 14. 16, 17. is called, *A great Supper*: Great indeed, for in it all things are ready. And it is called, *a Supper*, because once in the end (or Evening) of the World Christ appeared to put away Sin by the Sacrifice of Himself, *Heb.* 9. 26. This Purpose and Grace was given in Christ before the Ancient, or Age Times: But in these last Times, all Things are now actually prepared, 2 *Tim.* 1. 9, 10. so as in Him there is a Justification from the Guilt of our first Sin and Sinfulness, *Rom.* 3. 22, 23. and 5. 18. the abolishing of our first Death, 2 *Tim.* 1. 10. A Victory obtained

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by Him over all our Enemies, *Heb.* 2. 14. *John* 12. 31. *Psal.* 98. 1. And in Him there is Redemption through His Blood, even the Forgiveneſs of our following Sins, *Acts* 13. 38, 39. And He hath brought in everlaſting Righteouſneſs, *Gal.* 2. 21. And received the Spirit without meaſure, *John* 3. 34. *Acts* 2. 33. In Him are hid all the Treaſures of Wiſdom and Knowledg, *Col.* 2. 3. He is full of Grace and Truth, *John* 1. 14, 16. God hath given us Eternal Life, and this Life is in His Son, 1 *John* 5. 10, 11. Yea, in Him it hath pleaſed the Father that all Fulneſs ſhould dwell, *Col.* 1. 18, 19. and 2. 9, 10. He is Glorified in our Nature with the Father's own ſelf, with the Glory He had with Him before the World was, *John* 17. 4, 5. All Things that the Father hath are His, *John* 16. 15. The Father ſo loveth the Son becauſe He laid down His Life for us that He might take it up again, that He hath given all Things into His Hand; All Spiritual Bleſſings in Heavenly things; all things that pertain to Life and Godlineſs: And all Power both in Heaven and in Earth, *John* 10. 17. with *Chap.* 3. 35. *Epheſ.* 1. 3. *Mat.* 28. 18. By means of His being Sacrificed for us, there is a Feaſt prepared for us, 1 *Cor.* 5. 7, 8. A Feaſt of fat Things, of Wines on the Lees, of fat things

full of Marrow, of Wines on the Lees well Refined, *Isa.* 25. 6. *Prov.* 9. 1, 3. And to this Marriage-feast also are Men Called, and Bidden, that they might partake hereof, and their Souls be satisfied herewith as with Marrow and Fatness, *Isa.* 55. 1, 2, 3.

And so that whereto men are Called, is to Jesus Christ and Him Crucified, and that excellent and compleat Preparation provided in Him: They are called into the Grace of Christ Jesus, *Gal.* 1. 6. The Spirit of Christ in the Prophets did testifie before hand of the Sufferings of Christ, and the Glory that should follow. And these things are now Reported to us in the Gospel with the Holy Ghost sent down from Heaven, 1 *Pet.* 1. 11, 12. with *Luke* 24. 25, 27.

To Christ, God the Father was, and is, Calling and Directing men: To the Teachers, He said, *This is the Rest wherewith ye may cause the weary to rest, and this is the Refreshing*, Isa. 28. 12. 16. *Behold, saith he, my Servant whom I uphold*, &c. Isa. 42. 1. 6, 7. He bears Witness of Him; and Christ is so the Sum of his Teaching, that every one that hath Heard and hath Learned of the Father cometh unto Him, *John* 5. 31, 37. and 6. 45.

Unto Himself Jesus Christ also Calleth men: He saith, *Look unto me all the ends of the*

the Earth, and be ye ſaved: For I am a Juſt God and a Saviour, and there is none beſide me, Iſa. 45. 21, 23. with Phil. 2. 8, 9, 10. And He ſaith, *Behold me, behold me, unto a Nation that was not called by His Name*, Iſa. 65. 1. Thou ſhalt, ſaith the Father, Call a Nation which Thou kneweſt not, to wit, unto Thy ſelf; for ſo much is ſignified in what follows: *And Nations that knew not Thee, ſhall run unto Thee*, &c. Iſa. 55. 5. *All things*, ſaith our Saviour, *are delivered unto me of my Father*, &c. *Come unto me—— I will give you reſt*, Iſa. 49. 1. 6. Mat. 11. 27, 28. John 7. 37, 38.——

It is alſo the Work of the Holy Spirit, to Lift up the Son of Man, as *Moſes* lifted up the Serpent in the Wilderneſs, that Men might look unto, and believe in Him. To bear Witneſs of Jeſus Chriſt: To take of His things, His Abaſement, Death, Reſurrection and Glory, and to ſhew unto us: And therefore alſo He is called, *the Spirit of Chriſt*, John 3. 5, 6, 14. and 15. 26. and 16. 14, 15. *Acts* 5. 30, 32. *Rom.* 8. 9. 1 *Pet.* 1. 11.

Yea, the one God, Father, Word, and Holy Spirit, beareth His Record of Jeſus Chriſt, and this is the Record, that God hath given us Eternal Life, and this Life is in His Son, 1 *John* 5. 7, 10, 11. Yea, to Him

Him all the holy Ones call us; the Spirit and the Bride say, *Come*; to wit, unto Christ: And let him that heareth say, *Come*, &c. *Rev.* 22. 16, 17.

And hereby we may see the desperate folly and madness of Men, who forsake, or come not unto the Lord, the Fountain of Living Waters, but hew them out Cisterns, broken Cisterns, that can hold no Water, *Jer.* 2. 12, 13.

And it might Ingage and Provoke us all to obey this heavenly Call, and run unto Christ, because of the Lord his God, and for the Holy One of *Israel*, who hath Glorified Him in Himself; and displayed the Preciousness of His Blood, and His Excellency and Comeliness by means thereof to our escape, before us in the Gospel: And as Calling and Inviting us unto Him, *Isa.* 55. 5. with *John* 13. 31, 32. Oh! let us not turn a deaf Ear to this Call, but let us incline our Ears and come unto Him, let us hear that our Souls may live, &c. *Isa.* 55. 2, 3. Considering also that which followeth. Namely,

The Account and Ground upon which Men are Called unto this Marriage, and Marriage-feast, is, because it was intended and prepared for them: *If the Trumpet give an uncertain sound, who shall prepare himself*

ſelf to the Battel? 1 Cor. 14. 8. But ſo doth not this Trumpet in the glorious Goſpel of God: for as it gives a *joyful ſound*, Pſal. 89. 15. ſo alſo a certain one. *Gods Mouth hath therein ſpoken Truth, and Wickedneſs is an Abomination to His Lips: All the Words of His Mouth are in Righteouſneſs, there is nothing froward, or wreathed in them*, Prov. 8. 6, 8. This is a faithful Saying, and worthy of all Acceptation, it is both true and Good, that Chriſt Jeſus came into the World to ſave Sinners: Sinners indefinitely, and without excluſion of any, 1 *Tim.* 1. 15. This His Marriage of our Nature is, and was by an Heavenly Meſſenger proclaimed to be *Glad tidings of great joy to all people*, Luke 2. 10, 11, 14. And Chriſt had the Treſpaſſes of the World imputed to Him, 2 *Cor.* 5. 19, 21. And by the Grace of God He taſted Death for every man, *Heb.* 2. 9. And is Riſen again for their Juſtification: So that as verily as all have ſinned in the firſt Publick Man, and are come ſhort of the Glory of God: So alſo they are Juſtified freely by God's Grace through that Redemption that is in Chriſt Jeſus, *Rom.* 3. 22, 24, and 5. 18. And in Him there is a Feaſt prepared for all People, *Iſa.* 25. 6. Forgiveneſs of Sins for all Nations, *Luke* 24. 47. *Acts* 26. 17, 18. Righteouſneſs for all

all, *Rom.* 3. 22. *Isa.* 61. 11. Eternal Life for all Mankind, while it is called to day, 1 *John* 5. 10, 11, 12. A Salvation prepared before the Face of all People: *Neither is there Salvation in any other*, Luke 2. 30, 31. Acts 4. 12. And on this Ground it is that men are Invited to come to this Marriage, and Marriage-feast because it was made, and made ready for them, even for *Jews* and *Gentiles*, and so consequently for all Mankind, *Mat.* 22. 2. 8, 9, 10. *Luke* 14. 16. 24. On this account His Servants have been provoked and excited to Intreat and Beseech men generally to receive the Grace of God to purpose: The Love of Christ did constrain them, to perswade men to come unto Jesus Christ, because they thus judged, that if one died for all, then were all dead, and that He died for all, *&c.* And after they had given an account of the Ministry of Reconciliation which they had received, to wit, that God was in Christ (when one died for all, and rose again) Reconciling the World unto Himself, not imputing their Trespasses unto them, but unto Christ, they say: Now therefore we are Ambassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God, 2 *Cor.* 5. 11, 14, 15, 19, 20, 21. and 6. 1. *John* 3. 14, 16. and 4. 42. Hence the

the Lord maketh Proclamation and Invitation to every Thirſter, both to ſuch as thirſt out of neceſſity, and to ſuch alſo as thirſt out of delight, having taſted the Graciouſneſs of the Lord; and ſaith, *Ho, every one that thirſteth, come ye to the Waters, and he that hath no money*, &c. And to move them hereto, He ſaith, *Behold, I have given Him for a Witneſs*: For a Witneſs of His Love and Faithfulneſs: *He hath ſo loved the World that He hath given His only begotten Son, to be the Saviour of it, that all men through Him might believe*, John 3. 16, 17. and 1. 7. 1 John 4. 14. And hence exhorts men, *To ſeek the Lord while He may be found, and call upon Him while He is near.* Yea, *The Wicked to forſake his ways, and the man of Iniquity his thoughts, and to return unto Him, and He will have Mercy*, &c. Iſa. 55. 1. 4, 6, 7. Here is a good account and ſure ground given in the Goſpel, both for the Servants to Call, ſo as they ſhall not run at uncertainty, nor fight as thoſe that beat the Air: But may both Preach to any man, or every man, as they have opportunity, and Pray for them, Without wrath, though they be their Enemies; and without doubting, whether God bears any good Will to them or no: For they may certainly know and conclude, God will have all men to be ſaved, and come

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to the knowledg of the Truth: Becauſe Chriſt gave Himſelf a Ranſome and Price of Redemption to God for all, a Teſtimony in due time. And for thoſe who are Called, who from hence may be Incouraged upon principles of Certainty and Truth to come unto Him, in whom dwelleth all the Fulneſs of the Godhead bodily, and in whom is all Compleatneſs prepared and treaſured up for us. *And whoſoever believeth in Him ſhall never be aſhamed nor confounded*, Luke 6. 27, 36. 1 Cor. 9. 26. 1 Tim. 2. 4, 6, 8. And ſo much for the firſt Inquiry.

Secondly, By whom are the many Called? By the Servants Inſtrumentally and Miniſterially, and eſpecially by the Apoſtles in theſe laſt days. For, as we have ſaid, our Saviour in this Parable ſpeaketh Prophetically of the Goſpels being Preached unto *Jews* and *Gentiles*, after He had finiſhed the Work the Father gave Him to do upon the Earth: And after His Death, Reſurrection, Aſcenſion, Receipt of, and ſending forth the Holy Spirit in His Name, in and by which His Apoſtles were fitted and furniſhed to Preach the Goſpel according to the Revelation of the Myſtery: For until then the Servants had not Commiſſion and Furniture to Preach among the *Gentiles* the unſearchable Riches of Chriſt. And though when Chriſt

was

was risen from the Dead, He gave Commission to His Apostles, to go into all the World, and Preach the Gospel to every Creature of all the Nations; yet they were by Him commanded to tarry at *Jerusalem*, until they were Indued with Power from on High, that they might be fitted and inabled to put in Execution that Authority and Commission they had received, *Mark* 16. 15. *Mat.* 28. 18, 19. *Luke* 24. 47, 49. And then they were to be Christs Witnesses unto all men of what they had seen and heard. And yet though by the Servants here are meant, the Apostles principally, yet not only: For the Bride in general saith, *Come*: And he that heareth is commanded to say, *Come*, *Rev.* 22. 17. And so the many are Called by the Servants of the King indefinitly, though principal Respect is had to the Apostles. So much is plainly signified to us in this Chapter, that the many Called are called to this Marriage, and Marriage-feast by the Servants: So it is said as with respect to the *Jews*: *The King sent forth his Servants to call them that were bidden to the Wedding*, Mat. 22. 3. Again, *He sent forth other Servants*, Ver. 4. And when the first invited Guests refused, and dispitefully used them; he saith to his Servants, *The Wedding is ready, but they which were bidden were not worthy*:

Go

Go ye therefore into the High-ways, &c. *So those Servants went out into the High-ways, and gathered together all, as many as they found*, Ver. 8, 9, 10. And indeed it is the Work of the Faithful Servants of the great King, not to Commend, or Preach themselves, but Jesus Christ the Lord, 2 *Cor.* 4. 5. And not to Disciple men unto themselves, but to call and Espouse them to one Husband, that they might be presented as a chaste Virgin unto Christ, *Acts* 20. 28, 30. 2 *Cor.* 11. 1, 2, 3. Their great Business is to bear Witness of Christ, of His Sufferings, and of what He hath thereby done and obtained into Himself, and is become, and is: And of what He is now doing, both from Heaven in the Name of the Father to us: And in Heaven with the Father for us: And what He will do hereafter, *John* 15. 27. *Acts* 5. 30, 32. 1 *Pet.* 5. 1. *Heb.* 13. 7, 8. And not to proclaim their own goodness, as the most men do, *Prov.* 20. 6. that men might admire them, or have their Faith standing in their Wisdom, Goodness, or Holiness, 1 *Cor.* 2. 1, 5. *Acts* 3. 12. But to Confess, Praise, and Call men unto Him, in whom dwelleth all the Fulness; that in coming unto, and believing in Him, they might of His Fulness receive, and Grace for Grace.

But though they are called by the Servants inſtrumentally; yet not by them only: The King ſends them not alone on this Errand of His; but He accompanies them by the Light, Influence and Power of His Bleſſed Spirit, in their plain and faithful Miniſtration: So much in former Times was ſignified to us: As, in that Scripture like to this, and whereto, it may ſeem, our Saviour referreth in this Parable, *Prov.* 9. 1, 3. *Wiſdom hath Builded her Houſe, She hath hewen out her ſeven Pillars; She hath killed her killing, She hath mingled her Wine, She hath alſo furniſhed her Table: She hath ſent forth her Maidens,* [She] *crieth upon the higheſt places of the City,* &c. Though She ſent them forth to call others into the Houſe, yet Her Preſence goes along with them: And not only they Cry and Call; but alſo She crieth. *Doth not Wiſdom cry, and Underſtanding put forth her Voice? She ſtandeth in the top of High places,—— She crieth at the Gates of the City,—— Unto you, O men, I Call, and my Voice is to the Sons of Man.* She ſends forth her Spirit in and with Her Servants; that they might be ſucceſsful Inſtruments in Her hand, *Prov.* 8. 1, 4, 5. with *Chap.* 1. 20, 23. So our Lord Jeſus when He gave Authority to His Apoſtles to Diſci-

ple all Nations, &c. To Incourage them unto this their Service, and againſt all their Diſcouragements He graciouſly aſſureth them, that He would be with them always (and not at ſome times only) unto the end of the World. And that He was faithful who promiſed, another Evangeliſt informs us, ſaying, they went forth Preaching the Goſpel every where, the Lord working with them, *Mat.* 28. 18, 20. with *Mark* 16. 15. 20. Hence they are ſaid to be Workers together with Him, 2 *Cor.* 6. 1. And he that deſpiſeth and rejecteth His Servants in their faithful Miniſtration of the Goſpel, rejecteth not Man but God, who alſo hath given to them His Spirit to accompany them, and make their Word powerful, 1 *Theſ.* 4. 8. And hence they are in every place a ſweet Savour unto God of Chriſt, 2 *Cor.* 2. 14, 15. He is verily and continually ſo preſent with them by the Power and Influence of His bleſſed Spirit in their ſincere ſpeaking the Word of Chriſt, as that, *He that heareth them heareth Him, and he that receiveth them receiveth Him*, even Chriſt and Him that ſent Him. *And he that deſpiſeth them deſpiſeth Chriſt, and Him that ſent Him*, Mat. 10.40. with Luke 10.16. Hence the ſtiff-necked *Jews*, who were Uncircum-

ciſed

ciſed in heart and ears, are ſaid, in oppoſing and rejecting His Servants the Prophets, to have always reſiſted the Holy Spirit; which they could not have done, had not the Holy Spirit been always preſent with them, and aſſiſtant to them, *Acts* 7. 51, 52. *Neh.* 9. 30. *Iſa.* 63. 10. And this Conſideration, that the many are Called by the Servants, the Lord working with them, may be of uſefulneſs unto us.

1. To ſhew unto us the evil and falſeneſs of mens ſayings, in which they divide and ſeparate the Word of Chriſt in the faithful Miniſtration of it, from the Spirit, and ſay: It is true, many men are all Called with an outward Call, but they are not all Called with an inward and effectual Call: The Servants ſpeak to their outward Ears, but God by His Spirit ſpeaketh not unto the Hearts of them. The contrary to what they ſay plainly appeareth to be true, in what hath been ſaid from the Scriptures of Truth. God is certainly preſent in and with His own Word, that it might be received by men. As the Apoſtle ſignifieth: *I have planted, Apollo watered, but God gave the Increaſe.* So then, neither is he that Planteth any thing, neither he that Watereth: But God that giveth the increaſe. For we are Labourers

together with God, &c. The Apoſtle ſaith not, as many do in their Gloſſes corruptly, and injuriouſly to the Text, and Souls of Men: *Paul may plant, and Apollo water, but God muſt give the Increaſe.* In which ſaying they Imply, that the former may be without the latter: But the Apoſtle evidently aſſures us, not that God Muſt only, but that He doth give the Increaſe, whether men receive it or not. And therefore when He ſpeaks in the time paſt of their Labouring, He ſpeaks in the time paſt of Gods Co-operation. I have planted, but God gave, &c. And when in the time preſent of the former, he ſo alſo ſpeaketh of the latter. *Paul planteth, Apollo watereth, but God giveth the Increaſe.* It is true indeed, we are to diſtinguiſh between the Word, and Spirit, but not to divide between them, as if when ever God ſends His Servants to Preach the Goſpel, He doth not vouchſafe His Spirit to go along with them, which is not true, 1 *Cor.* 3. 5, 7, 9. Nor is it ſafe or good for any to conclude from the event, that becauſe men receive not, therefore God gives not: For God may give and yet men not receive. God may turn men, and yet men may not be eventually turned: God may draw men unto Chriſt, and yet they may

not

not come, but break his Bands asunder, and cast away his cords from them: God may Purge, and yet men through their stubbornness may not be purged, his goodness may lead them to Repentance, who yet are not led thereby to it, but may forsake Him when He leads them by the way, *Neh.* 9. 20, 26. *Acts* 26. 18. *Hos.* 11. 4, 5. *Jer.* 5. 5. *Ezek.* 24. 13. *Rom.* 2. 4, 5. Christ, the Good and Faithful Sower, soweth the good Seed, the Word of the Kingdom, in the Hearts of the worst sort of Hearers, to the end they might Believe and be Saved: And it would effect this in them, did they not suffer the Devil to steal away that which was sown in their hearts, *Mat.* 13, 19. with *Luke* 8. 12. And certainly, therefore also the Gospel is called, The Ministration of the Spirit, because it doth so infallibly accompany it in the faithful Preaching thereof, that they that Preach the one, Minister the other, 2 *Cor.* 3. 6, 8. *Gal.* 3. 2, 5. And hence also the Words of Christ are said to be Spirit and Life; and the Spirit is said to be the Word of God, *John* 6. 63. with *Ephes.* 6. 17.

2. This Consideration also may Incourage his Servants who bring good Tidings, to get them up into the high Mountains, to Lift up their Voices with strength, to Lift them up, and not be afraid, or ashamed of

their Meſſage, becauſe His Spirit remaineth with them, *Hag.* 2. 5. This is contained in Gods Covenant with Chriſt, and them that turn from Tranſgreſſion in *Jacob*; that his Spirit that is upon Chriſt, and his words which he hath put into his Mouth, ſhall not depart out of his Mouth, nor out of the Mouth of his Seed (the Apoſtles and firſt Truſters in Chriſt) nor out of the Mouth of his Seeds ſeed (thoſe that believe on Chriſt through the Apoſtles Word, *John* 17.20,22.) ſaith Jehovah, *from henceforth, and for ever*; His Spirit and His Words go together inſeparably, in the Mouth of His Servants: So that, while they ſpeak His Words to the outward Ears of men, His Spirit ſpeaks to the Hearts of men: And thence He exhorteth His Servants; *Ariſe, ſhine*, &c. *Iſa.* 59. 20, 21. and 60. 1. Alas, otherwiſe His Servants might be diſcouraged and aſhamed, and even ſay as He did: *O my Lord, ſend I pray thee by the hand of him whom thou wilt ſend*, Exod. 4. 13. For they have no ſufficiency of themſelves to think any thing as of themſelves; though they be in pain, and labour to bring forth, yet they will bring forth nothing but the Wind; they can of themſelves work no deliverance in the Earth, neither will the Inhabitants of the Earth

fall

fall before them, 2 *Cor.* 3. 5. *Isa.* 26. 17, 18. But now, this may Incourage them to Lift up the Hands that hang down, and confirm their feeble Knees, that the Great King will be with their Mouth in ſpeaking His Word; ſo as, where the Word of this King is, there alſo ſhall be Power going along with it, *Eccleſ.* 8. 4. with *Luke* 4. 18, 32. Hence the Apoſtle ſaith, *I am not aſhamed of the Goſpel of Chriſt, for it is the Power of God,* &c. Rom. 1. 16. Go ye forth therefore, ye Servants of the Lord, in this your might, holding forth the Word of Life; hath not He ſent you, whoſe Preſence ſhall go along with you? He will not leave you nor forſake you, *Judg.* 6. 14.

3. It may alſo Admoniſh His Servants to declare the Teſtimony of God without Excellency of Speech, or of Wiſdom: Seeing He hath promiſed to be always with them; and faithful is He that hath promiſed, who alſo will do it. Let them make uſe of quaint Language, inticing Words, and Excellency of mans Wiſdom (if they pleaſe) who think they may, or know not but they do go alone; But he that hath Gods Word, let him ſpeak Gods Word faithfully: *What is their Chaff to this Wheat? Is not His Word like as a Fire? And like an Ham-*

mer that breaks the Rock in pieces? Jer. 23, 28, 29. It argues a ſecret fear and jealouſie in men, as if the Goſpel of Chriſt were a Weak, Forceleſs, Spiritleſs Doctrine, and needed ſomewhat of mans to make it powerful; when they deliver it in the Words, or with the Arguments, which mans wiſdom teacheth: And in thus doing they are ſo far from making it more Effectual, or Saving to men, that they render it Inforcible, and Inefficacious, becauſe they thus corrupt the Word of God, 2 *Cor.* 2. 14. 17. *Chriſt ſent me*, ſaith the Apoſtle —— *to Preach the Goſpel, not with wiſdom of Words, leſt the Croſs of Chriſt ſhould be made of none effect. For the Preaching of the Croſs* (even this manner of Preaching it, without wiſdom of Words, the fooliſhneſs of Preaching) *is to them that periſh Fooliſhneſs, but unto us that are ſaved it is the Power of God*, 1 Cor. 1. 17, 18, 21. *The weapons of their Warfare, who War not after the fleſh*, after the Wiſdom or Guidance thereof, *are not Carnal, but Mighty through God, to the pulling down ſtrong Holds, caſting down Imaginations*, &c. 2 Cor. 10. 3, 4, 5. It is good therefore for Chriſts Servants in Calling men to the Marriage, and Marriage-feaſt, to beware of Philoſophy and vain Deceit. Yea, and to chuſe

rather

rather to ſpeak five Words with their underſtanding, that they may Teach others alſo, then Ten Thouſand words in an unknown Tongue; for in ſo doing, they do as to the Generality of men ſpeak into the Air: Yea, are unprofitable to all, and not underſtood by the moſt of men, 1 *Cor.*14.19. And to that end, its needful both to deny deſires of vain Glory: Aſwel as alſo to conſider, that the plain and fooliſh Preaching of the Goſpel is the Way God hath pitcht upon for Saving men: And how weak or fooliſh ſoever this Way appears to the Wiſe ones, yet, the Fooliſhneſs of God is Wiſer then men, and the Weakneſs of God is ſtronger then men, 1 *Cor.* 1. 21, 24, 25. *Col.* 2. 8, 9, 10. Oh then! how doth it behove His Servants, ſeeing they have ſuch hope, to uſe great plainneſs of Speech! And not as *Moſes*, who put a Vail over his Face, *&c.* 2 *Cor.* 3. 6, 12, 13. *To renounce the hidden things of Diſhoneſty, not walking in Craftineſs, nor handling the Word of God deceitfully, but by manifeſtation of the Truth commending themſelves to every mans Conſcience in the ſight of God*, 2 Cor. 4. 1, 2.

4. It may exhort us, to give diligent heed to their Words and Calls, and to eſteem them highly for their Works ſake, who

ſpeak to us the Word of God, becauſe their Maſter alſo is preſent with them, and aſſiſtant to them; it might therefore Ingage us when His Servants come amongſt us, to ſay in our hearts, however, as the Centurian did to *Peter*, *We are all here preſent before God, to hear all things that are commanded thee of God*, Acts 10. 33, 34. The Apoſtle ſpeaks this to the praiſe of the Churches of *Galatia*, that when he firſt Preached the Goſpel amongſt them, they received him (notwithſtanding his Temptation in the fleſh) as an Angel of God, even as Chriſt Jeſus, *Gal.* 4. 13, 14. Oh! *How Beautiful are, and ſhould be, the feet of them that Preach the Goſpel of Peace, and bring glad Tidings of good things?* Rom. 10. 14, 15. Did we indeed conſider, that they call us unto the Fellowſhip of Jeſus Chriſt our Lord, and into the Grace of Him, 1 *Cor.* 1. 9. *Gal.* 1. 6. And that the great King of Heaven and Earth ſpeaks by them, and with them; and doth, as it were, by them beſeech us to come and Eat of Wiſdoms Bread, and to Drink of the Wine ſhe hath mingled: *To forſake the fooliſh and Live*, &c. It would certainly be powerful with us, to Ingage us to receive their Word, and obey their Call, not as the word or call of men, but as it is in

in truth, of God, 1 *Theſ.* 2. 13. And to account them worthy of double Honour who Labour in the Word and Doctrine, for their Maſters ſake, even becauſe they belong to, and are Labourers with Chriſt. And though not to Idolize them, or think of them more highly then we ought to think; yet to account them as Miniſters of Chriſt, and Stewards of the Myſteries of God, 1 *Cor.* 4. 1, 6. And to know, that when, in and with Preaching the Goſpel of Chriſt, they Call upon and Invite us to come unto the Feaſt, God alſo Calleth us, and enableth us to what He Calleth us unto. And as our Saviour ſaith to His Diſciples: *Verily, verily, I ſay unto you, he that receiveth whomſoever I ſend, receiveth Me; And he that receiveth Me, receiveth Him that ſent Me,* John 13. 20. Whereas, were the moſt of men Called with an outward Call only, they might either receive, or reject the Caller, and neither receive nor reject Jeſus Chriſt, or Him that ſent Him.

5. This Conſideration ſhews unto us, their cauſleſs Iniquity, and inexcuſable folly, who, when they are thus Called to Chriſt by ſuch a Powerful and Effectual Call, yet regard not, but turn a deaf Ear thereto: Of ſuch our Saviour ſaith, *Ye will*

will not come unto Me that ye might have life, John 5. 32,36, 39,40. This was the provoking Iniquity of Gods People in former Times, whereby God was greatly Incenſed againſt them. *They —— refuſed to hearken, and pulled away the ſhoulder, and ſtopped their Ears that they ſhould not hear: Yea, they made their hearts as an Adamant ſtone, leſt they ſhould hear the Law, and the Words which the Lord of Hoſts had ſent in His Spirit by the former Prophets: Therefore came a great Wrath from the Lord of Hoſts: Therefore it is come to paſs, that as he cried and they would not hear; ſo they cried, and I would not hear, ſaith the Lord of Hoſts,* Zech. 7. 11, 13, 14. Indeed thoſe Perſons who ſay, the greateſt part of the Called ones are only called with an outward and ineffectual Call, put a Plea into their Mouths, and fill them with Arguments, to excuſe their not coming: They may ſay, they had no power of themſelves, and God gave them none, or not that which was ſufficient: Theſe teach men to lay the blame upon God, and to father the brats of their diſobedience on Him: But alas, it will appear in concluſion, that ſuch charge God fooliſhly: And that, though the Spirit that dwelleth in us luſteth to envie; yet He giveth more Grace, that Grace

which

which brings Salvation to all men, to enable us to come at His Calls: And at last He will be Justified in His Sayings, and overcome when He is Judged, *James* 4. 5, 6. with *Tit.* 2. 11. This is mens iniquity, not that they cannot come of themselves, but that they will not, when God is enabling them hereto: *This is the Condemnation, that Light is come into the World, and men loved Darkness rather then Light*, &c. John 3. 19. 20. And certainly, God may Expostulate with us, as He did with *Israel* of Old, and say: *Oh thou who art Named the House of Jacob, is the Spirit of the Lord straightned?* Though thou hast no power, nor sufficiency of thy self, as of thy self to come to Christ, yet is the Spirit of the Lord shortned towards thee? Are these (thy disobedience, and refusals to come) His doings? Are they His doings, because He prevents thee not with power and capacity to what He Calls thee to? Indeed they might be said to be His doings, did He Call thee to the Feast, and Threaten thee with destruction, and yet not afford thee any power or ability to come: As He might be said to Kill who did not what was proper and powerful to save the Life. when He had an opportunity: But it is not so here: *For as in His Hand*

is *Power and Might, ſo alſo in His Hand is is—— to give ſtrength unto all, He is Gracious, and gives liberally unto all men without upbraiding*, Mic. 2. 7. with Mark 3. 4. 1 Chron. 29. 12. Jam. 1. 5. And therefore it will be found to be ſuch an Iniquity in men, as for which they will have no cloak (however artificial their ſpiritual Taylors are) that they will not come to Chriſt when thus Called: As our Saviour ſignifieth, when He ſpeaketh concerning the *Jews*, ſaying: *If* [I] *had not come:* Though my Servants had come never ſo oft, and Called and Invited never ſo frequently and urgently; *Yet if* [I] *had not come and ſpoken unto them they had not had ſin, but now they have no cloak for their Sin*, John 15. 22. *Becauſe I have Called*, ſaith Wiſdom, *and ye refuſed: I have ſtretched out my hand* (my Power and Spirit in and with my Call, to inable you to come) *and no man regarded: But ye have ſet at nought all my Counſel, and would none of my Reproof; I alſo will laugh at your Calamity, and mock when your fear cometh*, &c. Prov. 1. 20, 24, 31.

Thirdly, Why ſaith He [*Many*] are Called, and not [*All?*]

1. Not becauſe all men, who are capable, are not Called in due time by ſuch means as

as the Great King in His infinite Wiſdom is pleaſed to make uſe of: For the Mighty God, even Jehovah hath ſpoken, [*And Called the Earth, from the riſing of the Sun unto the going down thereof,*] Pſal. 50. 1. Wiſdom crieth without (without the City, without the Pale of the profeſſed Church, without, where are Dogs, *Gentiles*, and Uncircumciſed ones in heart and fleſh, compare *Rev.* 22. 15. with *Mat.* 15. 26, 27.) *ſhe uttereth her Voice in the ſtreets.*—— *How long ye ſimple ones will ye love ſimplicity, and the ſcorners delight in their ſcorning, and fools hate knowledge? To theſe ſhe calleth, and ſtretcheth forth her hand,* Prov. 1. 20, 23, 24. Doth not Wiſdom cry, and Underſtanding put forth her Voice? (Can any one truely deny this?) ſhe ſtandeth upon the Top of High places, by the Way, in the places of the Paths. She crieth at the Gates at the entry of the City, at the coming in of the Doors (that is, ſhe crieth and lifteth up her Voice every where, without, and within the City, abroad and at home, *&c.* But to whom doth ſhe put forth her Voice? Surely, to men indefinitely; for ſo it followeth) *unto you* [*O men, I call, and my Voice is to the Sons of man.*] And not of *Iſrael* only: *O ye ſimple underſtand wiſdom.*—— *Hear, for I*

will

will ſpeak of excellent things, &c. Prov. 8. 1, 4, 6, 10. and 9. 1, 4, 5. Chriſt was and is the true Light, which Lighteth every man that cometh into the World: And He is therefore a Light unto them, that He might be for Salvation unto the ends of the Earth, *John* 1. 9. and 8. 12. with *Iſa.* 49. 6. and *Acts* 13. 47. And the Goſpel is Preached in every Creature, or in all the Creation under Heaven, *Col.* 1. 23. And thoſe who have with the heart received the wholſome Words of our Lord Jeſus, and the Doctrine which is according to Godlineſs, know and believe, that God would have all men to be ſaved, and come to the knowledg of the Truth: And that, becauſe Chriſt gave Himſelf a Ranſome for all, a Teſtimony in due time, 1 *Tim.* 2. 4. 6. And though mens voices will be heard but a little way, yet lo, he ſendeth forth His Voice, and that a Mighty Voice, and ſaith; *Look unto me all the ends of the Earth, and be ye ſaved: For I am God and there is none elſe*, Iſa. 45. 22. Pſal. 19. 1. 6. with Rom. 1. 19, 21. Yea, and the word [*Many*] doth alſo ſometimes ſignifie All. *As* [many] *of them that are in the duſt of the Earth ſhall awake: Some to everlaſting Life, and ſome to ſhame and everlaſting contempt*: Certainly, all that are in the

the Graves ſhall hear the Voice of the Son of man, and ſhall come forth, compare *Dan.* 12. 2. with *John* 5. 27, 29. 1 *Cor.* 15. 20, 21. So again: Through the offence of one [*many*] are dead: And as by one man's diſobedience [*many*] were made Sinners: When as it is evident, that by one man Sin entred into the World, and Death by Sin, and ſo Death paſſed upon [*all*] men, for that [*all*] have ſinned, *Rom.* 5. 15, 19. with *Ver.* 12. 18. compare alſo *Mat.* 20. 28. with 1 *Tim.* 2. 6. *Neh.* 13. 26. with 1 *Kings* 3. 12, 13. and *Chap.* 4. 31. *Pſal.* 32. 10.

But though what we have ſpoken under this Head be verily true; both that in due time, God calleth all men, as is ſaid, to the end they might come to the knowledg of the Truth and be ſaved: And that [*many*] may ſignifie [*all.*] Yet notwithſtanding I judge.

2. By [*many*] in this place we are inſiſting on, all men are not intended nor meant.—— Not only,

1. Becauſe all Infants are not called, and commanded to come into the Houſe, and they are a very great part of the World: But nothing is required of them in their Incapacity: Hence, when the Lord ſaith to *Iſrael: Thou ſhalt love the Lord thy God, and*

keep his Charge, and his Statutes, and his Judgments, and his Commandments alway; He addeth, *And know you this day, for I ſpeak not* [*with your Children*, &c.] Deut. 11. 1, 2. God is no hard or auſtere Maſter, to Reap where He hath not Sown, nor Gather where He hath not Strowen, though wicked Servants ſo ſay. As where much is given, much will be expected; and where little, little: So by the ſame rule of Equality, where nothing is given, of ſuch nothing will be required. Indeed Infants are a part of the Nations that are to be Diſcipled; and, as a means to that end, to be Baptized by the Servants, in, or unto the Name of the Father, Son, and Holy Ghoſt, being brought unto them for that purpoſe. As in former Times the Male-Infants of *Iſrael* were to be Circumciſed: And the Goſpel is ſo to be Preached as to Include them alſo as the Subjects of the great and fundamental Truths thereof, to wit, *That Chriſt hath Died and is Riſen again for them*, &c. Mat. 28. 18, 19. with Mark. 16. 15. But until they come to the Uſe and Exerciſe of Underſtanding, or ſome Capacity be vouchſafed to them, there are no Commandments given unto them by the Lord Jeſus. But, I ſay, not only in this Conſideration it appear-

peareth that by [*many*] all men are not here intended. But alſo,

2. Becauſe in this Parable our Saviour ſpeaketh of mens being Called by the Servants, as is before ſhewn: And ſo of their being Called and Invited to the Feaſt by the clear and diſtinct Declaration of God's Grace in Chriſt by the Goſpel: And ſo all men, who are come to years of Capacity, are not Called, *viz.* by the Servants in the plain Preaching of the Marriage, and Marriage-feaſt therewith and thereby prepared. The Commiſſion is given to the Servants firſt to Call the *Jews*; and after they made light of the Feaſt and Invitation, the King ſaid to the Servants, go ye into the High-ways, and [*as many as ye ſhall find*] bid to the Marriage. So thoſe Servants went out into the High-ways, and gathered together all [*as many as they found*,] Mat. 22. 8, 10. Theſe are the [*many*] here ſpoken of, as many as the Servants found, and Preached the Goſpel unto, according to the Revelation of the Myſterie. And theſe may be called [*many*] to Intimate to us, that all Nations and Perſons in the World have not this Favour vouchſafed to them; though yet a multitude have. And called [*many*] to ſignifie,

That this advantage is now more largely vouchsafed then in former Times: Then He shewed His Word unto *Jacob*, that one People and Nation, His Statutes and His Judgments unto *Israel*; He dealt not so with any other Nation: And as for His Judgments they have not known them, *Psal.* 147, 19, 20. *Deut.* 4. 5, 8. And unto them He sent all His Servants the Prophets, rising early and sending them, because He had compassion upon them, 2 *Chron.* 36. 15, 16. *Jer.* 7. 25. And herein they were priviledged above, and had greater advantage then other Nations: According to that, What advantage then hath the *Jew*? Or what profit is there of Circumcision? Much every way, chiefly, because that unto them were committed the Oracles of God, *Rom.* 3. 1, 2. *Acts* 3. 25. But they were the fewest of all People: And however, but one Nation at first, and so very few in comparison of all Nations. But now after the Oxen and Fatlings were actually slain, and the Feast prepared, the Servants Commission was inlarged, and many Nations were Called by their Ministration, and Professedly believed the Gospel, and yielded sained Obedience to Christ. Yea, and at this time, many Nations, though not all, have the

Scriptures of Truth amongſt them, and therein the Goſpel as Preached according to the Revelation of the Myſtery by the Apoſtles: And His Servants continued and preſerved amongſt them; ſutable to thoſe Prophecies, and ſuch like: *Thou ſhalt Call a Nation thou knoweſt not, and Nations that knew not thee ſhall run unto thee*, Iſa. 55. 5. *He ſhall ſprinkle many Nations*, Iſa. 52. 15. *Many Nations ſhall be joyned to the Lord in that day*, Zech. 2. 11. And of [*theſe many*] we have to ſpeak in what followeth, and ſo would be underſtood. Though yet we deſire that theſe three Cautions may be conſidered and minded in the whole Treatiſe. To wit,

Caution, 1. When we ſay [*many*] only, and not all, are intended in this Parable: We mean not, nor believe, all the reſt are not Called by any means; For though All are not Called by the diſtinct Preaching of Chriſt in the Mouth and Miniſtry of His believing Servants; yet God leaves not Himſelf without Witneſs to others: But that which may be known of God is manifeſt in them, for [*God*] hath ſhewed it unto them; for the Inviſible things of Him, from the Creation of the World are clearly ſeen, being underſtood by the things that

are made; even His eternal Power and Godhead, *Rom.* 1. 19, 20. Hence the Apostle when he had been intimating that men cannot believe except they hear, propounds a Question, and gives Answer thereto. *But, I say, have they not heard?* Namely, the Gospel: *Yes, verily* (even so heard that they might believe, for so much appeareth by the scope of the place) *their sound went into all the Earth, and their Words unto the ends of the World*: In which the Apostle referreth to *Psal.* 19. 1, 6. And signifieth, that the Gospel is Preached in every Creature, *Rom.* 10. 14, 18. with *Col.* 1. 23. And so, though all are not called by the Servants in the clear and plain Preaching of the Gospel: Yet all, that are capable, are in due time called by the Lord of the Servants, who is Lord of all, (as is before shewn.) And who is not willing that any should perish, but that all should come to repentance.

2. Nor do we suppose, or believe, that none of them, who are not of the Many here spoken of, may hereafter partake of Eternal Life, though they have not the clear and distinct Revelation and Knowledg of Christ and the Gospel vouchsafed to them. But (however some zealous ones, though not according to Knowledg,

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neither have, nor think they want this Charity,) yet we desire to be so charitable, and believing of the Scriptures as to conclude; God is no respecter of Persons, but in every Nation he that feareth God, and worketh Righteousness is accepted of Him: As was *Cornelius*, before the Gospel was plainly declared to him, and many others amongst the *Gentiles*, *Acts* 10. 2, 34. and 13, 26. and 16. 14. *&c.* Yea, in this Parable is signified to us, that when the Servants went out into the High-ways, they found some good ones amongst the *Gentiles*, that were so before called by them, *Mat.* 22. 10. And had they died before the Gospel had been plainly Preached to them (as doubtless some such did) they should have injoyed Eternal Life in due season. The Judg of all the Earth will do right, and not destroy the Good, such as He reputes such, with the bad, *Gen.* 18. 24, 25. And though all shall be Judged according to the Rule of the Gospel, yet it shall be according to the means vouchsafed. And if the Uncircumcision, who have not the Law and Doctrine of God, keep the Righteousness of the Law (as the Apostle supposeth he may do) if he believe that God is, and is a rewarder of them that diligently seek Him: Shall not His uncircum-

cision be counted for Circumcision? Shall not he come acceptably to God, and be graciously rewarded with Eternal Life? Yes surely, *Rom.* 2. *Heb.* 11. 6. Certainly many Thousands, and Ten Thousands, shall be eternally Saved; who were never Called by the Servants with the plain Preaching of the Gospel; and who never had any distinct knowledg of Jesus Christ, while they were in Mortal Bodies: As, Infants dying in their Incapacity; and many *Jews* before the first Coming of Christ: And many fearers of God amongst the *Gentiles*, both before and since Christs Appearing to put away Sin by the Sacrifice of Himself, *Mat.* 2. 16, 18. with *Jer.* 31, 15, 17. *Mat.* 19. 14. *Psal.* 115. 9, 10, 11. And yet there is no Salvation in any other but Christ; and through Him, and through His Name, Power, and Authority, and upon the Account of His Sufferings and Sacrifice they shall be saved, though no clear or distinct knowledg of Him was vouchsafed to them; And therefore the want of it shall not be Imputed to, or Charged upon them to their Condemnation. And this Charity we desire to have, because we thus judge, that one Died for all, and Rose again, *viz.* That Jesus Christ by the Grace of God tasted

Death

Death for every man, and is Riſen again from the Dead for their Juſtification: And hereby, all that have ſinned in the firſt publick man, and come ſhort of the Glory of God, are Juſtified freely by God's Grace through that Redemption in Chriſt Jeſus, in an anſwerable ſence as they were Condemned in the firſt man *Adam*, 2 *Cor.* 5. 14, 15. *Heb.* 2. 9. *Rom.* 3. 23, 24. and 5. 18. So as no man ſhall periſh in that firſt Death for ever, which was the Wages of the Diſobedience of that one man: Nor in the Eternal Judgment ſhall there be any occaſion for the uſe of that Proverb, *The Fathers have eaten ſower Grapes, and the Childrens teeth are ſet on edge*, 1 Cor. 15, 20, 21. Jer. 31. 29, 30. Ezek. 18. 2, 4. And in the Croſs of Chriſt, and Virtue thereof, we ſo ſee the admirable Love of God to every ſinful Creature of Mankind, while it is called to day; aſwell as alſo in plain Intimations and Inſtructions given us in the Teſtimony of the Scriptures; That we cannot but judge, that His Requirings and Expectations will be no other then according to His Diſtributions and Diſpenſations; that is, where much is given, of them He will require the more; and where little, He will require but according thereto; And where

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He hath not ſown He will not reap, not gather where He hath not ſtrowen. And therefore all Infants, who die in their Infancy, and were never guilty of that Condemning Sin of the World, of loving Darkneſs rather than Light, after Light is vouchſafed, ſhall in the general Reſurrection have Eternal Life through Chriſt's Name. And all others who have not had any diſtinct knowledg of Chriſt, and yet by the Goodneſs and Mercy of God through the Mediatour have been led to Repentance, and have feared God, and been Workers of Righteouſneſs, according to the means vouchſafed, and continued ſuch to Death, ſhall alſo through Chriſt have the reward of Everlaſting Life, 1 *Tim.* 2. 4, 6. 2 *Pet.* 3. 9, 15. *Rom.* 2. 4, 7, 12, 16. *Luke* 12. 48. *Mat.* 25. 24, 26. *Rev.* 20. 12, 15. But how can they have ſuch Charity, or deſire to have it, who deny, or believe not, the Great and Fundamental things of the Goſpel, as ſpoken and delivered to us in the Words which the Holy Ghoſt teacheth! *Do men gather Grapes of Thorns, or Figs of Thiſtles?* Mat. 7. 15, 16. Thoſe Builders can never Build well who diſ-allow and reject the Foundation.

3. Nor do we believe that by the [*many*] called are meant, all ſuch as are Called by

zealous Teachers, and such as name themselves the Ministers of Christ; or however not such in this consideration, as Called by them; for there are many such who in their evil Doctrines rather Call men from Christ then to Him. How many are there that disciple men to Antichrist, instead of inviting them to our Lord Jesus; and steal away the Word of God from the People in the Records of them? And how many others are there, though not so grosly evil, yet as dangerous and destructive to the souls of men; who though they would have the Scriptures continued amongst men in such Languages as are understood by them; yet they tell them the meaning of the Scripture is the Scripture, and that is such as lieth not in the plain import of the Expressions; however not in many of the fundamental Sayings of the Gospel: And the Scripture, some call, a dead Letter; other some call it, the Letter: And their Glosses and Interpretations are the Spiritual meaning. Thus they call the World which God so loved as to give His Son to be, and of which He is, the Saviour, the World of Elect, the [*all and every man*] for whom Christ Died, some of all sorts, or every Godly man, &c. thus indeavouring to pervert

vert the Gospel of Christ. And yet appearing very zealous in seeking the good of men, which is indeed somewhat strange, considering that they believe Christ Died for the fewest of men only, and for whom they know not; As one of them lately expresst himself in his Prayer, such an one as it was, as I was instantly informed by some Credible persons that heard him. [*Lord*, said he, *if there be any one Soul in this Congregation* (which was a great one) *for whom Christ hath Died, let me not lose my Labour.*] And considering also that they believe that there is a precise and certain number of Persons determined to Salvation: And these shall Infallibly be Saved, though they held their Tongues; and all the rest inevitably perish. I say, these things considered, it is somewhat strange they should be so appearingly zealous in seeking the good of men Indefinitely: It may be feared, this Zeal proceeds not from the Love of Christ: For the Love of Christ constraineth us, saith the Apostle, because we thus judg, that if one Died for all, then were all dead, and that He died for all, *&c.* Which they believe not: But that herein they are like them who did shut up the Kingdom of Heaven against men, neither entring in themselves,

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nor ſuffering them that were entring to enter: And yet for a pretence they made long Prayers (for their Hearts went after their Covetouſneſs) and they did compaſs Sea and Land to make a Proſelite, *Mat.* 23. 13, 14, 15. Truly, concerning ſuch who Preach and Plead for ſuch Doctrines as theſe, *viz.* That Chriſt Died not for all men, but for the feweſt only. That God hath Decreed a ſet and determinate number of Perſons in a Perſonal conſideration to believe and be ſaved: And theſe all ſhall infruſtrably believe and be ſaved, and theſe only; and all the reſt muſt unavoidably periſh. That ſuch as are once in Chriſt cannot poſſibly fall finally from the Grace of God, *&c.* It may be ſaid: *Hearken not to the Words of theſe Prophets—— they make you vain, they ſpeak a Viſion of their own Heart, and not out of the Mouth of the Lord*, Jer. 23. 16. 21. 2 Pet. 2. 1. For how much ſoever theſe thus Call, and how much ſoever others Liſten thereto; and how Reformed and Zealous ſoever they appearingly be come hereby; they are not, in this Conſideration, of the Called here ſpoken of, much leſs of the Choſen.

But the [*many*] that are Called, are ſuch as are Called to Chriſt (as is before ſaid)

said) by Christ's Servants, in proclaiming Christ's Gospel unto them, in the Words which the Holy Ghost hath Taught. As the Great King directs His Servants to Call to the Wedding; so He puts into their Mouths what they should say, which is Summarily the form of sound Words. He sent forth other Servants, saying, *Tell them which are bidden, behold, I have prepared my Dinner; my Oxen and Fatlings are killed, and all things are ready, come unto the Marriage*, Mat. 22. 4, 8, 10. 2 *Cor.* 5. 19, 20. 1 *Tim.* 2. 4, 7. 1 *John* 4. 13, 14. And what hath been said shall suffice to this Enquiry.

Fourthly, To what end are the many Called?

Certainly, They are therefore Called and Invited to the Wedding and Dinner, that they might obey the Call, and come and Eat of Wisdom's Bread, and Drink of the Wine which She hath mingled: *Forsake the Foolish and Live, and go in the Way of Understanding*, Prov. 9. 1, 3, 6. *That they might come to the knowledg of the Truth and be Saved*, 1 Tim. 2. 4, 6. His end herein was not, nor is, to leave men without excuse, or to aggravate their Condemnation; though this will be the Issue and Effect of mens stubborn, and still continued in refusal:

ſal: But we may ſee the End of the Lord to be ſuch as declareth, that He is very pitiful, or, very well Bowelled, and of tender Mercies to the Souls of men, as *James* 5. 11. *For as God ſent not His Son into the World to condemn the World, but that the World through Him might be ſaved*, John 3. 17. 1 John 4. 14. *And the Son of Man came not to deſtroy mens ſouls or Judge the World, but to ſave them, to ſave the World*, Luke 9. 55, 56. John 12. 47. So, as the Father ſent Him, and accordingly He came into the World; He ſent and preſerveth His Servants in the World, that they might Call men unto Himſelf, to the end they might come and be Saved, *John* 17. 18, 22. He ſendeth them to open the Eyes of the Blind, and to turn them from Darkneſs to Light, and from the power of Satan to God, that they may receive Forgiveneſs of Sin, and Inheritance among them that are Sanctified by Faith that is in Chriſt, *Acts* 26. 17, 18. We have this ſame Parable, or a like to it, mentioned in *Luke* 14. 16, 17. And there it followeth after our Saviour's giving Inſtructions about an earthly Feaſt, and was ſpoken, as it ſeems, at a Feaſt, *Ver.* 1. 14. Now to what end doth an honeſt man provide a great Dinner or Supper, and Invite

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Persons to it by his Servants? Is it not that they might come and partake hereof? Doth he Intreat and Beseech men to come? And when they will not be perswaded and prevailed with, is he very angry with them for such refusal? And yet had no Cordial desire, or intention they should come. What should we call this amongst men? Not Honesty, or Sincerity, but Dissimulation. And shall we entertain such evil evil and wicked thoughts of God as to think; That though He hath prepared a Dinner at such a dear Cost, and Invites men thereto, and is exceedingly and eternally Angry with them who will not come, yet He never meant or intended they should come? Or shall men call this an holy Dissimulation, when they cannot but see it is a Dissimulation? Is not this the way to make them Dissemblers also who thus think and speak of God, how Holy soever they appear, or would be thought to be, as they were whose Leaven was Hypocrisy? *Mat.* 23. Oh! far be it from us to think thus wickedly of God! He is Perfect, Upright, and without Dissimulation in all His Mercy and Kindness: Hence whereas in one Evangelist, our Saviour saith: *Be ye merciful as your Father is:* In another, it is: *Be ye Perfect as your*

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ther in Heaven is Perfect: And then preſently warneth His Diſciples to beware of Hypocriſie, *Luke 6. 36.* with *Mat. 5. 48.* and *6. 1. &c.* To ſignifie to us, that in all Gods Kindneſs, and Kind and Gracious Invitations, He is perfectly Merciful, *And hath pleaſure in Uprightneſs*, 1 Chron. 29. 17. And becauſe He knows what evil thoughts and jealouſies concerning Him proceed naturally out of our Hearts; and to the end they ſhould not lodg within us: Therefore He aſſures us of His Uprightneſs and Sincerity in His Calls and Invitations: *Unto you, O men, I call, and my Voice is to the Sons of man: O ye ſimple underſtand Wiſdom, and yee fools be ye of an underſtanding Heart; hear, for I will ſpeak of Excellent things, and the opening of my Lips ſhall be right things: For my Mouth ſhall ſpeak Truth, and Wickedneſs is an abomination to my Lips. All the Words of my Mouth are in Righteouſneſs (and not in Hypocriſie, for theſe two are oppoſed the one to the other,* Mat. 23. 28.)—— *Receive my Inſtruction, &c.,* Prov. 8. 4, 7, 10. He hateth burning Lips and a wicked Heart, and ſaith, *Their wickedneſs ſhall be ſhewed before the whole Congregation,* Prov. 26. 23, 26. And warns us to beware of ſuch whoſe Lips drop as the Hony-comb, and their Mouths

are ſmoother then Oyl: *But their end is bitter as Wormwood, ſharp as a two-edged Sword*, Prov. 5. 3, 4. And certainly He is not ſuch an one as they are, though ſome fooliſh ones ſo think, *Pſal.* 50. 21. He doth not command the Goſpel to be Preached to all, and yet intendeth the moſt of men ſhould not believe it: But therefore He cauſeth it to be proclaimed, that all to whom it is ſo publiſhed *might through Chriſt believe*, John 1. 7. We may read His gracious End in His Invitation: He ſaith, *Come*, that we might indeed come; and ſo not only be of the Many who are Called, but of the Choſen ones alſo. And this leadeth us to the latter part of the Verſe.

[*But few are Choſen.*] In ſpeaking unto which Words we ſhall indeavour to ſhew theſe things, God aſſiſting.

I. Who the Elect, or Choſen ones here ſpoken of, are: And what is the Election or Chuſing the Scripture ſpeaketh of.

II. That few of the many Called ones are Choſen.

III. That it is mens owne Iniquity that they are not Elected, or Choſen.

Firſt, We ſhall indeavour to ſhew, who the Elect or Choſen ones here ſpoken of are; and what is the Election or Chuſing the Scripture

ture ſpeaketh of. And in ſpeaking hereto, we no otherwiſe intend to ſpeak of Election unto Worldly things, or to choice Advantages, or Offices only, then as may illuſtrate, or conduce unto the Election here intimately intended, to wit; that which is unto Salvation.

In ſpeaking then to this firſt Thing, we ſhall firſt ſhew, What is not the Election here ſpoken of, and who are not the Elect or Choſen ones: And then, what it is, and who are the ſubjects of it.

1. Then, By [Election] here intimately ſpoken of, or elſewhere in Scripture, is not meant An abſolute and irreſpective Predeſtinating, or Decreeing from Eternity, a determinate and ſet number of Perſons in a perſonal conſideration to Believe and be Saved: And that theſe All, and theſe Only, ſhall Inevitably and Infallibly obtain the Salvation in Chriſt Jeſus with Eternal Glory: Nor are the Choſen and Elect ones here ſpoken of, the ſubjects of ſuch a purpoſe; or Predetermination as this is; ſuch an Election, and ſuch Elect ones are none of God's. But the Doctrines and Notions here-about proceed from the Vain, Corrupt, and dangerous Imaginations of mens Hearts; out of which proceeds naturally all that is

evil. And that by God's Election, and Elect ones, ſuch a thing is not meant will appear if we conſider.

1. That [*Calling*] in the ſenſe intended in the Text, is always placed before [*Election*;] when they are mentioned together, either in the Order of Expreſſions, or however in Order of Nature. So it is here in this place we are conſidering; as alſo in *Mat.* 20. 16. *For many be Called, but few Choſen.* Thus again, 2 Pet. 1. 10. *Give diligence to make your Calling and Election ſure.* To the former alſo agreeth, *Rev.* 17. 14. *They that are with the Lamb, are Called and Choſen*, &c. To the ſame purpoſe alſo the Lord Speaketh unto *Jacob* by the Prophet *Iſaiah*: *Thou whom I have taken from the ends of the Earth, and* [Called] *thee from the Chief men thereof, and ſaid unto thee, thou art my Servant, I have* [Choſen] *thee*, &c. Iſa. 41. 9. Indeed in 2 *Theſ.* 2. 13, 14. Choſen, is there placed in words before Called: But it evidently appeareth to any Judicious and Unprejudiced Reader, that in that place, Called goeth before Choſen in Order of Nature; for thus the Words are: *God hath Choſen you from the beginning unto Salvation, through, or in, the Sanctification of the Spirit, and Belief of the Truth.* Whereunto (namely, unto

to which Sanctification of the Spirit, and Belief of the Truth, in which they were Choſen) He Called you by our Goſpel, *&c.* It is very clear that in order of Work, though not of Word, Called went before Choſen: For if they were Choſen in the Belief of the Truth; And men cannot believe on Him of whom they have not heard, nor hear without a Preacher of the Goſpel, then it neceſſarily followeth, men muſt be Called by the Goſpel before they can Believe, and ſo before they are Choſen, *Rom.* 10. 14, 15. And ſo in the Order of Nature, this agrees with the other Scriptures forementioned.

Now, though the order of expreſſions ſimply, when but at ſometime onely ſo placed, proveth nothing: yet when the ſame order is alwayes, or generally ſo obſerved by the Holy Ghoſt, it is worthy our conſideration, and not lightly to be paſſed over by us. *Gen.* 48. 5. 20. Indeed ofttime in Scripture, for ſome good reaſon, thoſe perſons or things are mentioned laſt in words, which otherwiſe ſhould have been before ſpoken of; becauſe the Holy Ghoſt would begin with them again; or ſpeak more fully of them. So [*Believing*] is put after [*Confeſſing*] in one *Verſe*; but then it is begun with, and firſt mentioned in the next, *Rom.* 10. 9, 10.

So [*Jesus Christ*] is placed after the seven Spirits, because He is largely Described and Treated of in what followeth, *Rev.* 1. 5, 6. And thus we might shew in many other places. But neither of these can be affirmed concerning the order of Words in the Scripture we are speaking to, for it is the Conclusion of our Saviour's Speech in this Parable; nor of the rest mentioned.

2. That by Election is not meant such a Purpose or Decree, as is before spoken of, nor by the Elect here, the subjects of such a Decree, may appear further in this; that those who were afterward Elected, or made of the Chosen Generation, were not of it in former times. To this purpose the Apostle *Peter* speaketh: *Ye are a Chosen, or Elect Generation, a Royal Priesthood,* &c. *Which in time past were not a People, but are now the People of God, which had not obtained Mercy, but have now obtained Mercy,* 1 Pet. 2. 9, 10. Where it plainly appeareth, that *Ver.* 10. sheweth, They were not formerly such Persons as he affirms them now to be in *Ver.* 9. Now ye are Elected or Chosen, but in times past ye were not so, even in the time past when they walked in Lasciviousness, Lusts, excess of Wine, Revellings, Banquettings, and abominable Idola-

Idolatries, *Chap.* 4. 3. To the ſame purpoſe alſo the Apoſtle *Paul* ſpeaketh, as with reſpect to *Jews* and *Gentiles*, Rom. 9. 24, 25, 26. *I will call them my People* (which not only were not called, but) *were not my People: And her Beloved* (or Elect, compare *Iſa.* 42. 1. with *Mat.* 12. 18.) *which was not Beloved, or Elect.* And indeed men are Choſen in Chriſt, as afterwards we may ſhew: But there was a time when *Paul* (who was after Converted, a Choſen Veſſel) was not in Chriſt; and then he was not an Elect, or Choſen one, *Epheſ.* 1. 4. with *Rom.* 16. 7. So the Preacher alſo ſignifieth, that ſuch as are not at preſent Elected may be ſo, while it is called to day, in that he ſaith: *Remember thy Creator in the days of thy youth*, or, *of thy Elections*, (as others do alſo rightly read it) that is, either, 1. In the days of thy Elections, whilſt thou mayeſt chuſe Life, chuſe the beſt part, which ſhall not be taken from thee, *Deut.* 30. 19. *Luke* 10. 42. Or, 2. In the days of thine Elections, when thou mayeſt be Choſen, though at preſent thou art not; there are days for that, in which ſuch as are not Elected may be ſo, while it is the day of his Grace and Patience, *Eccleſ.* 12. 1. Yea in our Types, the very preciſe time is intimately ſet down,

when God chose Israel, *Ezek.* 20. 5. *Thus saith the Lord God [in the day when I chose* Israel.] And sometimes [*Chusing*] is mentioned in the present time. As, *Blessed is the man whom thou [Chusest] and causest to approach unto thee*, Psal. 65. 4.

3. It is further evident, That God's Elect are not such manner of Persons as many would perswade us they are: For they, who plead for such an irrespective, or absolute purpose, affirm: That the Elect were Chosen before the World in a personal Consideration, and so remain such when Born into the World; and while they abide also in their Ignorance and Unbelief, and Disobedience to God: They suppose, though it be not manifested, that prophane Persons, Drunkards, Whoremongers, Unbelievers, yea, Persecutors of Christ and His People, may be of the Elect. But however they are some mens Elect, they are not the Elect of God: *For the Elect of God are such as are Holy and Beloved*, Col. 3. 12. *The Elect Generation is an holy Nation*, 1 Pet. 2. 9. *God's Elect are such as to whom there is no Condemnation*; as the Apostle intimateth when he saith: *Who shall lay any thing to the charge of God's Elect? It is God that Justifieth, who shall Condemn?* It plainly appear-

eth,

eth, that God's Elect are such as He condemneth not, but in the present time Justifieth. Now He condemneth all Unbelievers, and condemneth no Unfeigned believers: Therefore it plainly appeareth, that the Believers only are the Subjects of God's Election, and not any Unbelievers, while abiding in their Unbelief. To this purpose God's prime Elect one saith: *He that believeth is not condemned: Who shall lay any thing to His charge? It is God that Justifieth. But he that believeth not is condemned already* (and so at present none of God's Elect) *because he hath not believed*, &c. compare Rom. 8. 33, 34. with John 3. 16, 18, 19. *He that believeth on the Son hath everlasting Life: But he that believeth not the Son shall not see Life, but the Wrath of God abideth on him*, John 3. 36. Yea, who are God's Elect whom He Condemneth not, but Justifieth; the Apostle gives us to understand, namely, such as are in Christ Jesus, who walk not after the Flesh, but after the Spirit: Not such as are in Christ simply, but such as together therewith walk in Christ as to their demeanet, compare *Rom.* 8. 33, 34. with *Ver.* 1. Now then, time was when *Paul* was in Unbelief, 1 *Tim.* 1. 13. And then he was condemned, and so not of the Elect, or Chosen Generation.

And

And again, God's Elect are such as cry unto Him night and day, *Luke* 18. 7.

4. God's Elect can hardly be deceived, as our Saviour signifieth when He saith: *There shall arise false Christs, and false Prophets, and shall shew great signs and wonders; insomuch that if possible they shall deceive* [the very Elect,] *Mat.* 24. 24. *Mark* 13. 22. By the way; Our Saviour here doth not signifie, that none of the very Elect may possibly be deceived: This Phrase [*if possible*] denotes not the utter and absolute Impossibility of such a thing, no more then it doth elsewhere. As where the Evangelist saith of *Paul*: *He hasted* [if possible] *for him to be at* Jerusalem *the day of Pentecost*, Acts 20. 16. Certainly, no wise man would hasten to do that which he knew was altogether impossible to be done. So *Rom.* 12. 18. with *Heb.* 12. 14. But our Saviour signifieth, Both that the false Teachers would use all ways and means possible to seduce them, so that those that were not seduced by them, we may safely conclude, they could not possibly deceive. Afwel as also the Phrase denoteth, that it is a very difficult thing for such to be seduced and deceived, though it be not altogether and absolutely impossible. But now as with respect to such as remain in

their

their Ignorance and Unbelief, they are already deceived, and may ſtill and further be eaſily deceived and beguiled, *Tit.* 3. 3. 2 *Cor.* 4. 4. Therefore ſuch, while ſo abiding, are none of God's Elect, or Choſen ones. Compare *Mat.* 24. 24. with *Verſe* 4. 5.

5. Again, That by [the Elect or Choſen] here ſpoken of, ſuch perſons are not intended as ſome dream of, is further manifeſt: Becauſe it is here ſignified to be a great and provoking Iniquity in thoſe Perſons who were not Choſen, that they were not Choſen; and therefore they are commanded to be caſt into utter darkneſs, *where ſhall be weeping and gnaſhing of teeth*, Mat. 22. 12, 14. Now it is no mans great and damning Iniquity that he was not Choſen in a perſonal Conſideration before the World was (if any ſuch ſo were, as doubtleſs they were not:) For no man could poſſibly Contribute any thing to ſuch an Election, nor poſſibly by any means hinder it; becauſe then he had no being; not only none in a perſonal Conſideration, but alſo not any in the firſt publick Man; for he was Created ſince the Creation of the World. Though it would be a mans unavoidable Miſery not to be Choſen in ſuch a ſenſe as ſome plead for;

for; yet it could be no more his Iniquity, then it would be for a man not to Act before he was a man, or formed of God; or that he was not of God's Privy Counsel when he had no existence, or personal being; yea, none in the Loins of the first *Adam*, nor he any being or existence: Which surely is none at all.

6. And lastly, Election means not such an Absolute fore-ordination from Eternity; nor are the Elect the Subjects of such a purpose: Because the Elect may make their Election sure; as the Apostle *Peter* signifieth in saying; *Wherefore the rather, Brethren, give diligence to make your Calling and* [*Election*] *sure*, (firm, *Heb.* 3. 6. Stedfast, *Ver.* 14. even standing and setled upon its foundation, Christ; make it valid and of force, *Heb.* 9. 17.) *for if ye do these things ye shall never fall*, 2 Pet. 1. 10. Now certainly, the Absolute Decrees of God cannot be made more firm or stable, more sure or stedfast by us: *But the Counsel of the Lord shall stand for ever: As the Lord of Hosts hath purposed, so it shall stand. What He hath purposed who can disanul, and so by consequence, who can establish, or make it of force?* Psal. 33. 11, 12. Isa. 14. 24, 27.

By all which it is evidently manifested, that

that God's Election is not ſuch a Purpoſe or Decree of God reſpecting ſome mens Perſons in a perſonal Conſideration, nor are His Elect the Subjects of ſuch an irreſpective Fore-ordination.

Object. 1. *But againſt what hath been ſaid, ſome may Object that in* Epheſ. 1. 4. Who hath Choſen us in Him before the foundation of the World. *From whence ſome Collect, that the Elect were Choſen before the World was in a perſonal Conſideration.*

Anſw. In Anſwer to what many would prove from this Scripture, we may ſay many things, which we deſire may be conſidered. As

1. Suppoſe we that ſuch a thing could be concluded from this one Scripture, as many do conceive, and are confident may be; which we can by no means grant: Yet when as we have ſeen many Scriptures clearly deny the truth of ſuch a concluſion, whether is it not more reaſonable to hearken to the many rather than unto this one? ſeeing though they be all alike worthy of acceptation, and one Scripture may make a truth evident, yet many concurring make it more evident and unqueſtionable. See *Heb.* 7. 14, 15. Suppoſe we that one honeſt and credible perſon ſhould affirm

affirm a thing, and urge it on us to be believed; we might give credit to him: But if twenty persons, every one equally honest and credible with that one, should affirm the contrary: Should we not rather believe the truth so established in the mouth of so many Witnesses, than wave them all, and adhere to this one? This Comparison illustrates the matter we are speaking of: Certainly the Scriptures in general do with one mouth and consent disclaim that notion of personal election; and should we deny all for one, if that did speak to the contrary? Which God forbid we should imagine: But mens hasting from all other Scriptures speaking about election, and as it were, lightly esteeming them in comparison of this one, is a great Argument to me, that the Election they contend for is such an one as is suitable to the Spirit of this World, and those evil Thoughts which proceed out of our corrupt Heart; and therefore they hastily embrace one Scripture which they groundlesly judge is on their side; and run away from, and evade the force of twenty to one, every one whereof is of equal Authority: For certainly we are naturally destitute of all good, and inclined to all that is evil: *The Lord knoweth and hath declared, that the thoughts*

of

of Men, yea of the wiſeſt of them, are vain; every thought in us ſtandeth croſs to the obedience of Chriſt and his Goſpel, Pſal. 94. 11. 1 Cor. 3. 20. 2 Cor. 10. 4, 5. --- But,

2. We further Anſwer, by way of exception to the Objection, and ſay: This Scripture contradicts not at all, no not ſeemingly, what is affirmed by the reſidue; nor affords any relief to them who ſo frequently betake themſelves hereto for refuge: But ſweetly and fully agrees with the reſt mentioned: And that we may rightly underſtand it, let us conſider theſe things.

I. When they are ſaid to be choſen.

II. In whom, or in what Root.

III. Who are the Subjects of this Election.

1. When they are ſaid to be choſen: This Scripture ſaith not any men were choſen before the world was Created of God at firſt, but [before the foundation of the world.] Now that may ſignifie,

1. Either before the Dejection, or Caſting down of the World: For ſo the Word tranſlated [*Foundation*] doth properly ſignifie; and comes from a word that ſignifieth, *to Caſt down*, or *Downwards*, Rev. 12. 10. 2 Cor. 4. 9. Now then the Subjects of this Election are ſuch as were Choſen

before

before the Dejection of the World in the Sentence of God, before He denounced the Curse and Judgment upon the World for the Sin of man. But that was not before the World, but since the Fall of *Adam*, and Interposition of the Mediator, *Gen.* 3. 15, 19.

2. Or as we read it [*before the foundation of the World*] may not signifie, before any thing was formed of God; but before the foundation of it as now laid. The World as at first made was marr'd by the Sin of man; the Earth and all the Inhabitants thereof were dissolved: Now Christ steps in, and makes it again, *John* 1. 10. And is, as it were, the Basis on which the Pillars of the Earth, or World, stand, *Psal.* 75. 3. By Christ He made the Worlds: God made all things by Him at the first, and made them, when they were marred by mans Sin: And He upholds all things by the Word of His Power, having by Himself purged our Sins, *Heb.* 1. 2, 3. And so, As *Abel's* blood was said to be shed from the foundation of the World, *Luke* 11. 50, 51. So these were Chosen before that time, yea, before he was Born: Yea, indeed at that time (as I conceive) when Christ interposed Himself, after the Fall of man, and in order of Nature

after

after that. And so their Election is included in that Oracle, *Gen.* 3. 15. And this is the time when they were Chosen: And so it was before the Agie, or Secular Times, 1 *Tim.* 1. 9, 10. *Tit.* 1. 2.

2. In whom were they Chosen, or in Root? And that is expressly declared to us [*in Christ*] the last *Adam*: Therefore it is evident, they were not Chosen in the first Man *Adam*, nor so early. For that was not first which is Spiritual, but that which is Natural, and afterward that which is Spiritual, 1 *Cor.* 15. 46. Hence Christ is called the second Man, who was Interposed as Mediator after the Fall of the first, *Ver.* 47. And as considered in Him, and not in the first *Adam*, or in themselves, they were Chosen: And this is worthy our Consideration. But to this we shall not Inlarge here, because we may mention it again.

3. Who are the Subjects of this Election? The Apostle saith [*Vs*] whereby either more generally,

1. He may have respect to the Persons to whom he Writes, and such as are like to them. And so the Subjects here spoken of are, not any Persons in a personal Consideration; but [*the Saints which are at* Ephesus, *and faithful* (or believing Ones, Be-

 lievers

Bevers, *John* 20. 27. 1 *Tim.* 6. 2.) *in Christ Jesus*] Ephes. 1. 1. Where also he shews to us what is the meaning of [*us in Christ,*] Ver. 4. Namely, us as Considered in this Root of Election and prime Elect, *viz.* Christ, and not as we are in our selves, or while we abide in our Natural estate. And so the Subjects of this Election in this double Description, to wit, [*Saints and Believers in Christ*] are the same with that, 2 *Thes.* 2. 13. *He hath Chosen us from the beginning in the Sanctification of the Spirit, and Belief of the Truth:* Therefore not before it. And so God in Chusing Christ did Chuse, not any man while out of Him, but all such as should come into, and believe in Him, without difference, or respect of Persons. Now these *Ephesians*, who now were Believers, were sometimes without Christ, and then they were not Chosen in Him, because not Believers in Him, *Ephes.* 2. 12. with *Chap.* 1. 1. 4. But now believing in Him, after they heard the Word of Truth the Gospel of their Salvation, they were made of that Generation of Men that were Chosen in Him before the Dejection, or Foundation of the World: *They were now of the Chosen Generation, which in time past were not an Elect People, as before,* 1 Pet. 2.

9, 10.

9, 10. with Ephes. 2. 1, 2. They had a new Name given unto them. And in thus understanding it, it appeareth; that God worketh all things according to the Counsel of His own Will; His actual Election, and Elect ones, are sutable to, and agreeing with His purpose, *Ephes.* 1. 11.

2. Or we may look upon the [*Us*] here spoken of, in a more especial Consideration, to have Respect and Reference, not to the Believers in general, as being Chosen in Christ to Salvation, but to some Persons being Chosen in Him to a more excellent Service and Ministration, then were any of the Holy Ones before the coming of Christ in the flesh, *Mat.* 11. 9, 11. And so the Persons here directly spoken of and intended are, Christ's extraordinary Ambassadors, *viz.* The Apostles of our Lord Jesus. The Apostle here magnifies their Office and Service, *Rom.* 11. 13. And signifieth, that as before the Dejection, or Foundation of the World, God Chose Christ to be the Mediator, Saviour and great Apostle, and purposed to send Him forth in the last Ages to make Peace actually for us, and Preach Peace to us: So He reserved this Honour for His Son, that by Him the Mysterie should be opened. And in Him He Chose,

Choſe, not *Paul*, or *Peter*, as men ſimply conſidered, but the firſt Truſters in Chriſt, *Epheſ.* 1. 12. to be Inſtruments in this choice Service, and to be ſent forth into the World, as God ſent Chriſt into the World, *viz.* To Preach the Goſpel according to the Revelation of the Myſterie, *Epheſ.* 1. 8, 10. And it appeareth this was His Counſel by His Work: *For He worketh all things after, or according to the Counſel of His own Will*, Ver. 11. And that theſe are the Perſons here directly ſpoken of appeareth plainly;

Firſt, By the Change of the Perſons: In the two firſt Verſes, the Apoſtle Writeth to the Saints at *Epheſus*, &c. And Saluteth them, *Ver.* 2. [*Grace unto you.*] But then He changeth the Perſons from *Ver.* 3. to *Ver.* 12. And always ſaith [*We, and Us*] and never [*You*] till *Ver.* 13.

Secondly, It plainly alſo appeareth, that from *Ver.* 3. to *Ver.* 12. He ſpeaketh not directly of the Believing *Epheſians*, becauſe He ſpeaks of them that truſted in Chriſt before they were Believers; and it was by the Means and Miniſtration of theſe firſt Truſters they were after brought in, and helped through Grace to Believe, for ſo He ſaith: *That we ſhould be to the praiſe of His Glory, who firſt truſted in Chriſt. In whom*

ye

ye alſo truſted, or believed, after ye heard the Word of Truth, the Goſpel of your Salvation; namely, by thoſe firſt Truſters, or ſome of them: See and conſider, *Ver.* 12, 13, 14. And ſurely, this is the clear and direct meaning and intendment of the Apoſtle in theſe words. But I ſhall add no more to this place, becauſe it hath been ſpoken to by my Brethren and Companions in the Faith, *viz.* Mr. *Thomas Moor*, ſenior, in his *Explicite Declaration of the Teſtimony*, pag. 263, 274. And pointed unto by Mr. *John Horn*, in his *Open Door*, pag. 122. and in *Reviewer Reviewed*, pag. 83.

Object. 2. *If any one ſhould further Object that in* Rom. 9. 11, 13. *to prove their Perſonal Election in a Perſonal Conſideration from*; *I ſay.*

Anſw. This doth not at all prove what they alledg it for; And this will appear whither we conſider the words Hiſtorically, or Allegorically. We ſhall ſpeak a little to each Acceptation.

Firſt, Conſider them Hiſtorically, according to their firſt and plain Intendment. And ſo,

1. This was not ſpoken of the Perſons here intended, before the Creation of the World, but in time, and that after *Rebecca*

had conceived by our Father *Isaac*. *And after the Children strugled in her Womb*, Gen. 25. 21, 22, 23. Rom. 9. 10, 12. And so it proves not the Election of some Persons in a personal Consideration before the World was.

2. Nor was this spoken of the Persons of *Jacob* and *Esau* onely, but of their Posterities also, as is most evident in what the Lord said to *Rebecca*, when she went to inquire of Him. *The Lord said unto her, two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels; the one People shall be stronger then the other People, and the Elder shall serve the Younger*, Gen. 25. 23. And though in *Rom.* 9. 11. the Translatours have put in [*the Children*] (whether in favour to that device of Personal Election or no, I know not.) Yet these words are faithfully set down in a different Character, that we may know they are not a part of the Text: But the Verse should thus be read: For they, or the Nations or Peoples, being not yet born, &c.

3. And it therefore appears, that the Election here spoken of, or the purpose according to it, was not an Absolute decreeing *Jacob* Nationally considered to Eternal Life, and rejecting *Esau* and all his Posterity

rity there-from; for neither can we have ſo much faith as to believe the former Nation was all Eternally ſaved, *Rom.* 9. 27. nor ſo little Charity as to conceive the latter was all damned; ſeeing we read of ſome Good men that came from him, as is probable; as *Job*, compare *Job* 1. 1. with *Lam.* 4. 21. And *Eliphaz* the *Temanite*, compare, *Job* 2. 11. with *Gen.* 36. 9, 11. And his Poſterity might enter into the Congregation of the Lord in the third Generation, *Deut.* 23. 7, 8. As well as alſo, the Apoſtle ſaith, [*By faith* Iſaac *bleſſed* Jacob *and* Eſau *concerning things to come*] Heb. 11, 20. But this purpoſe according to Election was, that *Jacob* Nationally conſidered ſhould be preferred before *Eſau*, or *Edom*: That Chriſt ſhould come of them according to the Fleſh; and they ſhould have the Word, and Oracles, and Ordinances of God committed to them, which was a great Advantage, *Rom.* 3. 1, 2. And thus He dealt not with any other Nation, *Pſal.* 147. 19, 20. And yet in *Eſau*'s ſerving *Jacob*, he, or any of his Poſterity might be Bleſſed alſo; and might in the third Generation enter into the Lords Congregation, as is ſaid. And ſo now, notwithſtanding that purpoſe in theſe laſt Ages, becauſe of the

Jews unbelief, the Kingdom of God is taken from them who were become the Elder People, and given to *Esau*, and the *Gentiles*: Yet notwithstanding, if any of the Broken-off *Jews* abide not still in unbelief they shall be Graffed in again, *Mat.* 21. 43. compare *Amos* 9. 11, 12. with *Acts* 15. 14, 17. *Rom.* 11. 23. And this well agrees with the Scope of the Apostle in this place.

As for that which is mentioned in *Rom.* 9. 13. *Jacob have I loved, but Esau have I hated.* It was Spoken and Written long after *Jacob* and *Esau*, the Fathers of the two Nations were dead: And declares how God had priviledged the former Nation above the latter according to His purpose, in Answer to that Demand, *Wherein hast Thou loved us?* And that hatred of *Esau* was, however at first, but comparative or a lesser degree of Love, as is signified in the Testimony of it, *viz. I laid his Mountains waste*, Mal. 1. 2, 3. with Gen. 29. 30, 31.

Secondly, Consider we these things Allegorically: As the Apostle speaketh of *Sarah* and *Hagar*, and their Children: Which things are an Allegory, *Gal.* 4. 22, 24, 31. So here, As *Isaac*, so *Jacob* also was a Type of Christ,

and

and thoſe Born of Him, *Pſal.* 24. 6. *Gal.* 6. 16. Now before men are Born this is God's purpoſe, that whoſoever believeth in Chriſt ſhould not periſh, but have everlaſting Life: And whoſoever rejecteth Him, though he hath never ſo great a zeal to God otherwiſe, and ſeek and take pains never ſo much to eſtabliſh a Righteouſneſs to himſelf, of whom *Eſau* was a Type, ſhall be rejected: But this without any diſcriminating Eye or Reſpect to any man in a perſonal Conſideration. And ſo God's purpoſe ſhall ſtand according to Election: Namely, it ſhall abide and take place, not in accepting men into Favour and Fellowſhip with Himſelf, according to their Works of Righteouſneſs, but as the Grace of God doth chuſe men out of, and ſever them from the World, into Chriſt, ſo as they are made of His Seed, and reckoned after Him. And this underſtanding of theſe things is ſuitable to the ſcope of the Place. For, in Anſwer to the *Jews* who were ready to ſay, there was Unrighteouſneſs with God ſhould He reject them, becauſe they were the Seed of *Abraham* according to the fleſh, and Zealous according to the Law, the Apoſtle ſaith; That not all *Abrahams* Seed according to the Fleſh, nor any in that Conſideration

ſimply

simply, were counted for the Seed, but in *Isaac* should His Seed be Called, namely, such as are born of the Promise, in Christ by the Gospel, which no man is till he hath been once Born, *John* 3. 3, 5, 7. For the confirming which he brings in this Instance also of *Jacob* and *Esau*; the former a Type of Christ, and those who believe through Grace; the latter of the Law-workers, as hath been said, *Rom.* 9. 6, 11. And this also further appears to be the meaning of the place, in *Ver.* 30, 31, 32, 33. where the Apostle sums up briefly and clearly what he had said more largely and darkly, What say we then? (*viz.* in what he had forespoken from *Ver.* 6. to this place; the Answer to which Question followeth, *viz.*) That the *Gentiles* which followed not after Righteousness have attained to Righteousness, even the Righteousness which is of Faith, But *Israel* which followed after the Law of Righteousness hath not attained to the Law of Righteousness. Wherefore? Because they sought it not by Faith, but as it were by the Works of the Law: For they stumbled at that stumbling Stone, *&c.* [See Mr. *Thomas Moor*, senior, in his *Explicite Declaration of the Testimony*, pag. 321. 353. 376. And Mr. *John Horn*, in his *Essays*, pag. 36, 37.

And

And in *Reviewer Reviewed*, pag. 88, 92, 99. *&c.*]

Thus far we have indeavoured to ſhew [That by Election is not meant, an abſolute Decree of God, reſpecting ſome mens Perſons in a perſonal Conſideration; nor are God's Elect and Choſen ones the Subjects of ſuch a purpoſe.] Now we add further,

2. Nor are the Elect here ſpoken of ſuch as are called ſimply, as that doth ſignifie the Act of the Caller: For God may Call, and thus men may be Called to the moſt High, and yet not ſo Exalt Him as to come unto Him, *Hoſ.* 11. 7. God may Call, and men refuſe, *Prov.* 1. 24. So much is ſignified in the Words, that it is more and a further Buſineſs to be Choſen then to be Called: *Many are Called, but few are Choſen*: Though a man cannot be Choſen but he muſt be Called (I ſpeak of ſuch as are come to years of Capacity) yet he may be Called and not Choſen. Yea, we may read the words as others do: *Many are the Called.* In ſome ſenſe, namely, the Call may have ſome Prevalency upon men, ſo as they may Credit the Report of the Teſtimony of Chriſt, and come amongſt and be reckoned as Members of God's People, and make ſome right acknowledgment and profeſſion of the Faith;

and

and yet not be Choſen. Not every one that ſaith unto Chriſt, *Lord, Lord,* (either by way of Confeſſion or Supplication) *ſhall enter into the Kingdom of Heaven, but he that doth the Will of Chriſt's Father which is in Heaven,* Mat. 7. 21. Men may be ſo far prevailed with by the Call as to deſire to have Chriſt's Name on them and be Hearers of the Word, and make a Trade of Hearing; they may ſeek Him daily, and frequently tread His Courts, and uſe His Ordinances, and yet not be Choſen in this peculiar ſenſe we ſpeak of, *Iſa.* 4. 1. and 48. 1, 2. *Jam.* 1. 22, 24. The man that had not on the Wedding Garment was not Choſen, and yet the Call had ſuch Prevalency upon him, as that he was gathered thereby into the Houſe, or Church of Chriſt, and was there when Chriſt found him, *Mat.* 22. 10, 12. And this is good to be conſidered alſo by us, that we deceive not our ſelves. For we are apt to think, that if we have been Baptized into the Name of Chriſt, and read the Scriptures, and frequent the Aſſemblies of Gods People, whether publickly only, or alſo privately, and are perſwaded of the Goodneſs and Truth of that Reported in the Goſpel; and in ſome ſort receive His Grace, and profeſs to know God, that we are certainly in

in a good and happy eſtate and condition; when as notwithſtanding all this, though we be in theſe reſpects of the Called, we may not be Choſen: Men may be Baptized, and yet be in the Gall of Bitterneſs, and Bond of Iniquity, *Acts* 8. 13, 23. Men may be Hearers of the Word and no Doers, and ſo deceive their own ſelves, *Jam.* 1. 22. Men may Believe in vain, and receive the Grace of God in vain, 1 *Cor.* 15. 2. 2 *Cor.* 6. 1. Men may profeſs to know God, and yet in Works deny Him, being abominable, and diſobedient, and unto every good Work reprobate, *Tit.* 1. 16. Oh therefore! Let none of us deceive our ſelves, in thinking our ſelves to be ſomething when we are nothing. But let every one of us prove, and approve his own Work, and then he ſhall have his rejoycing in himſelf alone, and not in another, *Gal.* 6. 3, 4. Let every one of us ſo receive the Grace of God to purpoſe, that we may be not only of the Called, but of the Choſen ones alſo. And this leadeth us to the Affirmative Anſwer to the Queſtion before propounded (having ſpoken ſo largely to the Negative, to ſhew, who are not the Choſen.) *viz.*

2. The Election here ſpoken of is a being

ing ſevered, or gathered out of the World in which men at firſt are; out of the State Principles, Ways, and Works of the World into Chriſt Jeſus: And ſo the Elect are ſuch as for the Excellency of the Knowledg o Chriſt do ſuffer the loſs of all things, an count them but dung, that they may wi Chriſt, and be found in Him, *Phil.* 3. 4, 9 10. Such they are who are the Called ac cording to purpoſe; ſuch as ſo Anſwer th Call, and End of God in Calling them, a that they come unto and walk in Chriſt Je ſus, and after His Spirit: Conſider an compare *Rom.* 8. 28. with *Ver.* 33, 34. an *Ver.* 1. The Elect or Choſen are ſuch a come unto Chriſt, and ſo come, as that they forſake all that they have for His ſake, tha they may have this Pearl of great Price: S it appears in this Parable plainly. The Kings Oxen and Fatlings being killed, an all things ready, he ſends forth his Servants firſt of all to the Firſt-bidden Gueſts, t call them, ſaying, *Come unto the Marriage* namely, to Chriſt, and that Proviſion i Him, as is before ſhewn: Theſe were Called, but not Choſen; they came not t Chriſt that they might have Life: But in ſtead thereof, they made light of the Mar riage, and Marriage-feaſt, and Invitation

there

thereto; And (came not, but) went their ways, one to his Farm, another to his Merchandiſe; and the Remnant took His Servants, and intreated them ſpitefully, and ſlew them: But when the King heard He was wroth, *&c.* becauſe they were not Choſen: They did not ſo highly value Chriſt as to prefer Him before the things of this World, and come unto Him, though they were thus Called, *Mat.* 22. 2, 4, 8, 14. The King then ſends forth His Servants unto the *Gentiles*, to Invite them to come to the Marriage and to gather them into the Houſe, which accordingly they do: And theſe generally come, and ſo are the Called; but amongſt them ſome are not Choſen; the man was not, which had not on a Wedding Garment, and ſo all like unto him: Namely, ſuch as though they come, in ſome ſort, into the Houſe, as the Firſt-bidden Gueſts refuſed to do; yet they let not go their own Righteouſneſs, which are as filthy Rags, that they might have the Righteouſneſs which is through the Faith of Chriſt, even the Righteouſneſs of God by Faith, that Robe of Righteouſneſs, *Phil.* 3. 9. *Iſa.* 61. 10. Or they ſo receive not the Grace of God, as in coming to Chriſt to be Juſtified and Cleanſed (as *Dan.* 8. 14.) from their

Iniquities

Iniquities and Idols, and conformed to the Mind and Image of Christ; but while they pretend to seek to be Justified by Christ, they themselves are found Sinners, as *Gal.* 2. 17. And still remain altogether, or in a great measure, unsanctified in Heart, and unreformed in Life, while yet they profess to be Christ's Disciples, and believe His Gospel. These though of the Called, as the First-bidden Guests were not so fully, yet are not Chosen, or Elect ones: *And abiding in this condition will have their portion in the Lake, where their Worm dieth not, and their Fire is not quenched,* Ver. 8. 14. By all which it plainly appears, that the Elect are such as come to Christ, and so come to Him, as to deny themselves, and prefer Him before, and part with all for His sake.

And this is also confirmed by the like Parable, and our Saviours Instructions in *Luke* 14. Where also, after the Supper was prepared, the Servant is sent forth to say to them that were bidden; *Come,* for all things are now ready: And they all with one consent began to make excuse: The first said unto him, I have bought a piece of Ground, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five Yoke of Oxen, and I go to prove

prove them, I pray thee have me excuſed. And another ſaid, I have Married a Wife, and therefore I cannot come. So the Servant came, and ſhewed his Lord theſe things. Then the Maſter being angry, ſaid unto his Servant, go out quickly, &c. to invite others. And after he had ſignified his great diſpleaſedneſs with thoſe who refuſed to come to Chriſt when Called, ſaying, None of thoſe men which were bidden ſhall taſte of my Supper, he turned, and ſaid unto the great multitudes that went with him; *If any man come unto me, and hate not* (comparatively) *his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple. And whoſoever doth not bear his Croſs and come after me, cannot be my Diſciple. And —— whoſoever he be of you that forſaketh not all that he hath, he cannot be my Diſciple,* Luke 14. 16, 21, 24, 26, 33. Which confirmeth what we have ſaid, and is agreeable to the Parable we are conſidering, and ſheweth, that theſe are the Choſen ones who ſo come unto, and after Chriſt, as that they ſell all that they have that they may be made partakers of Him: And others that ſo do not, but prefer other things in general, or ſomething elſe in particular be-

fore Him, however they may be Called, or of the Called, yet are not, while so doing, of the Elect or Chosen Generation, or the Subjects of God's Election: As we have often said.

But, God assisting, we shall speak hereto a little more particularly and shew: What Election and Elect signifie in Scripture: And so we say,

First, Election doth properly and frequently signifie, a Chusing out, or Taking out some from others: And the Elect or Chosen are such as are Chosen out of, or from others; and so it is here. And for our Understanding and Usefulness of the proper and direct Signification of these Words and Things, we shall propound and give Answer from the Scriptures, to these five following Queries, *viz.*

Que. 1. *What is the Argument propounded for the effecting this Election?*

Answ. The Grace or Love of God manifested, and everlastingly commended to us in this, that He sent the Son, the Saviour of the World, even of Mankind; And according thereto Christ came into the World, and was made Flesh, and was made Sin, and by the Grace of God tasted Death for every man; and is raised again for their Justi-

Justification: And hath Redeemed them from the Curse of the Law, and obtained all the Fulness of Grace and Truth into Himself for them. This Grace as discovered, and made known to us by the Ministry of the great Kings Servants in and by the glorious Gospel of the Blessed God, is the Argument propounded for Electing men. So in this Parable; to the end the Invited Guests might come into Christ, and so be the Subjects of God's Election, the King commandeth His Servants to tell them: *Behold, I have prepared my Dinner, my Oxen and Fatlings are killed, and all things are ready, Come to the Marriage*, Mat. 22. 3, 4, 8, 9: with Luke 14. 16, 17. To this also agreeth what the Apostle *Paul* saith; even so then there is a remnant according to the Election, or Out-chusing of Grace: A remnant like unto the seven thousand men in *Elias* his days, who had not bowed the knee to *Baal*; not Idolaters and False worshippers as the Elect, some men speak of, may be and continue a considerable time: But such as are freed from, and chosen out of such polluted ones, and pollutions; And that, not by Works of Righteousness which they had done, but by the Grace of God which is Saving, or bringeth Salvation to

all men, *Rom.* 11. 4, 6. And ſo the being Saved, *viz.* From mens Sins and Idols, is the ſame with this being Elected, or Out-choſen; compare and conſider 2 *Theſ.* 2. 10, 12. with *Ver.* 13. And it is by the ſame Means or Argument effected, *viz.* By the Grace of God; as the Apoſtle ſignifieth to the *Epheſians*: For after he had declared what polluted ones they were in Times paſt, namely, before they heard and received the Word of Truth; he then puts them in remembrance how they got an eſcape from their Pollutions: *By Grace ye are ſaved.* And again, *By Grace ye are ſaved through Faith, and that not of your ſelves, it is the Gift of God: Not of Works leſt any man ſhould boaſt*, Epheſ. 2. 1, 2, 5, 8, 9. with Rom. 11, 6. Yea, the Lovers of God, and God's Elect, are ſignified to be the ſame Perſons; compare and conſider *Rom.* 8. 28. with *Ver.* 33. Now, How come men to be Lovers of God? Certainly, by the Grace or Love of God, even His firſt Love diſcovered to them, as the Apoſtle *John* ſaith: *He that Loveth is Born of God, and knoweth God — for God is Love*: But how doth this appear, and whereby is it evidenced that He is Love? In this was manifeſted the Love of God, becauſe that God ſent His only

only begotten Son into the World, that we might live through Him.—— *He ſent the Son the Saviour of the World.*— And we have known and believed the Love that God hath to us, God is Love, *&c. Hereby is our love made perfect; even through the Knowledg and Belief of His Love, and that He is Love.* And what Love of God is the producer of our love to Him, is alſo declared by the ſame Apoſtle: *We love Him, becauſe He firſt loved us.* It is the Manifeſtation and Diſcovery, not of any delightful, diſtinguiſhing Love of His, but of that great Love wherewith He loved us, and all Mankind; whereby we are begotten to the Love of Him, and therein made of the Choſen and Elect Generation, 1 *John* 4. 7, 10, 16, 19. with *Epheſ.* 2. 4, 5. And ſo it appears, that the Argument for effecting this Election is, the Grace of God to Manward diſcovered in the Goſpel of Chriſt.

Que. 2. *What is the way owned and approved of God in or through which men are Elected?*

Anſw. The way of His owning and approving is, the Sanctification of the Spirit, and belief of the Truth, when, and as diſcovered to them: That is, Men are then Choſen, when they ſo with the Heart be-

lieve the Word of Truth, and Grace of God therein discovered, as that thereby they are Sanctified and Cleansed in the Spirit of their Mind, and devoted unto God, and not before. To this purpose the Apostle *Peter* speaketh: *Elect according to the foreknowledg* (or Fore-approbation) *of God the Father* (according to that way fore-owned of Him) *in, or through the Sanctification of the Spirit*, 1 Pet. 1. 2. To which agreeth also that of the Apostle *Paul* to the *Thessalonians*, *We are bound to give thanks alway to God for you, Brethren, beloved of the Lord, because God hath from the beginning* (viz. of their Gospels coming to them, as *Thes.* 1. 5. and 2. 13.) *Chosen you to Salvation, through or in the Sanctification of the Spirit and Belief of the Truth: Whereunto He also Called you by our Gospel*, &c. 2 Thes. 2. 13, 14. No man therefore while he abides in his Ignorance, Unbelief, and Disobedience of God is Elected or Chosen; nor until he be in some measure Washed and Sanctified in the Name of the Lord Jesus, and by the Spirit of our God, 1 *Cor.* 6. 9, 11.

Que. 3. *Out of what are men Elected, or Chosen?*

Answ. Out of the World which lieth in Wickedness, or in the Wicked one, 1 *John* 5. 19.

5. 19. And of which, until they were Choſen out, they were as well as others, and not only in it, but alſo of it: They ſometimes walked according to the courſe of this World, according to the Prince of the power of the Air, the Spirit that now worketh in the Children of Diſobedience: *Amongſt whom we alſo had our Converſation in times paſt in the Luſts of our Fleſh.—— And were by Nature Children of Wrath, even as others*, ſaith the Apoſtle *Paul* of both *Gentiles* and *Jews*, who were after Choſen out of this ſad condition, *Epheſ.* 2. 1, 3, 5. To this purpoſe ſpeaks our Saviour unto, and concerning his Diſciples: *Ye are not of the World, but I have* [*Choſen you out of the World.*] And, *I have manifeſted thy Name unto the men which thou gaveſt me* [*out of the World,*] John 15. 19. and 17. 6. In both which places it is plainly Intimated, that time was that they were (not only in the World in their Perſons, for ſo they ſtill were, nor did our Saviour pray to His Father to take them out of it in this ſenſe, *John* 17. 11, 15.—but alſo they were) of the World, as to their State, Condition, Fellowſhip, and Demeanour, and during that time they were not Elected, or Choſen out of it. For Gods Elect and Choſen ones,

and the world are opposed the one to the other, and the former hated by the latter: As also our Saviour oft times signifieth in such expressions as these. *If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you*, John 15. 18, 19. *Ye shall weep and lament, but the world shall rejoyce*, Chap. 16. 20. *I pray for them, I pray not for the world, but for them that thou hast given me out of the world: I have given them thy Word, and the World hath hated them, because they are not of the world, even as I am not of the world*, Chap. 17. 9, 14, 16, 20, 21, 23. 1 John 3. 1, 13. And so the chosen ones are such as are seperated and severed from others in their state, pollutions, evil principles, and manners. And so [Seperated] and [Chosen] are used indifferently, and put one for another in our Types, whom we are instructed to behold, 1 *Cor.* 10. 18. As whereas in *Deut.* 10. 8. it is said: *At that time the Lord [seperated the Tribe of Levi, ---- to minister unto him:* It is thus rendred, Chap. 21. 5. & 18. 5. 2 Chron. 29. 11. *The Sons of Levi shall come near, for them the Lord thy God hath [chosen] to minister unto him:* So again, in one place it is said: *I am the Lord your God which*

which have [*ſeperated*] *you from other people: Ye ſhall therefore put difference between clean Beaſts and unclean.* ---- *And ye ſhall be holy, for* ---- *I have* [*ſevered*] *you from other people, that ye ſhould be mine:* In another place upon a like occaſion it is thus ſaid: *The Lord thy God hath* [*choſen*] *thee to be a peculiar people unto himſelf:* ---- *Thou ſhalt not eat any abominable thing.* Conſider and compare *Levit.* 20. 24, 26. with *Deut.* 14. 2, 3, *&c.* And ſo they are a choſen Generation who are *called* (not only whom God is calling, but who are eventually called) *out of darkneſs* (out of the darkneſs of this world, and out of their ignorance and unbelief) *into his marvelous light.* Compare 1 *Pet.* 2. 9, 10. with *Chap.* 4. 3. Such as are delivered out of the power of darkneſs, and tranſlated or removed into the Kingdom of Gods dear ſon, *Col.* 1. 13. with *Acts* 13. 22. This is that out of which men are choſen, even out of themſelves, and out of the world and power of darkneſs.

Que. 4. *Into and in whom are Men choſen?*

Anſw. Into, and in Jeſus Chriſt; as the Apoſtle ſaith, *Who hath* [*choſen us in him,*] Eph. 1. 4. As we have ſeen before: The Elect are not choſen in the firſt *Adam*, nor

in

in themſelves, but in Chriſt, who is the prime Elect, unto whom God hath given the pre-eminence and firſt-ſhip in all things, *Iſa.* 42. 1. *Col.* 1. 18, 19. *Rom.* 16. 13. And who is the Root and Foundation of Election. To this purpoſe the Apoſtle *Peter* ſpeaketh. *To whom coming* (to wit, unto Chriſt) *as unto a living ſtone, --- choſen or elected of God: Ye alſo as lively ſtones are built up a Spiritual Houſe: Ye are a choſen Generation.* It is here ſignified, that in order of Nature however, and of Time alſo, Chriſt is firſt of all an Elect choſen ſtone, an Elect foundation and Corner ſtone: And thoſe that come unto, and are built on him, are reckoned after him: And though before they were not choſen, yet now they are an Elect Generation, Kind, or Offſpring, 1 *Pet.* 2. 4, 5, 6, 9, 10. with *Iſa.* 28. 16. And hereby it appears, both that ſome who were before out of Chriſt, and ſo not Elected, afterward were brought into him, and then choſen in him, and reckoned after him. Compare *Eph.* 2. 11, 13. with *Chap.* 1. 1, 4. As well as alſo, that ſome are Elected and choſen before other ſome, becauſe ſome are in Chriſt before others, *Rom.* 16. 7. So in our Types of old: *Abraham* was choſen before his Seed. *God choſe him when he was in* Ur *of the* Chaldees, *Neh.*

Neh. 9. 7. But he chose his Seed after him, Deut. 4. 37. & 10. 15. Ezek. 20. 5. *The Lord hath chosen* Zion, *even Jesus Christ first of all; who came and shall come out of* Zion, Psal. 14. 7. *And who sitteth now in our Nature on Gods holy Hill of* Zion, Psal. 2. 6. *And in whom God dwelleth, and will dwell for ever,* John 14. 10, 11. Col. 2. 9. And secundarily those that are born in *Zion*, Christs Children, who come unto him, and so are born of the Law and Doctrine of Christ, which proceeds from *Zion*, Psa. 87. 5. And who trust in the Lord, such as are good and are of upright hearts, *Psal.* 125. 1, 5. and 132. 11, 13. Even *Zion*, whom no man careth for, to wit, Christ, who is disallowed indeed of men, and those that are brought into, and born of, and walk in Christ, hath the Lord chosen, and being chosen in Christ, they are called into Gods marvelous Light; for Christ is the Light of the World, the Sun of Righteousness, and Fountain of Light, 1 *Pet.* 2. 9, 10. *Psal.* 36. 9. And so also are chosen and called into the Grace of Christ, into his special & peculiar favour, and are the subjects of that, *Gal.* 1. 6. to which afterwards.

Qu. 5. *Unto what are the Elected chosen?*

Answ. Unto Obedience, and sprinkling of the Blood of Christ; namely, that as Children of Obedience they should not fashion them-

themſelves according to their former luſts in their ignorance: But as he who hath called them is holy, *ſo they ſhould be holy in all manner of Converſation: And that their Hearts might be ſprinkled from an evil Conſcience, and their Conſciences from dead works, to ſerve the living God, and their bodies waſhed with pure Water*, 1 Pet. 1. 2. with Heb. 10. 22. and 9. 14. *He hath choſen them to be an holy people to himſelf*; Eph. 1. 4. thus it was ſaid to our Types: *Ye ſhal be holy unto me, for I the Lord am holy and have ſevered you from other people, that ye ſhould be mine*, Levit. 20. 25. And again: *The Lord hath choſen thee to be a peculiar people unto himſelf, above all the Nations upon the Earth; a peculiar people Zealous of good Works*, Deut. 7. 6. & 14. 2. with Tit. 2. 14. Hence an Elect Generation and Holy Nation are put together, 1 *Pet.* 2. 9. And as they are choſen in Chriſt, in the ſanctification of the Spirit, and belief of the Truth, as hath been ſaid: So the end alſo is, *That they ſhould be holy and without blame before him in love:* Eph. 1. 4.

And ſo he hath choſen them to be, and continue a Spiritual Houſe, an Habitation for himſelf through his Spirit, 1 *Pet.* 2. 4, 5. And his Houſe they are, who hold faſt the confidence, and the rejoycing of the hope

hope firm unto the end, *Heb.* 3. 6, 14. *The Lord hath choſen* Zion, *he hath deſired it for his Habitation. This is the reſt for ever: here he will dwell, for he hath deſired it*, Pſal. 132. 13, 14. And as in our Types he did chuſe the Temple to be a place of Habitation, in ſome ſenſe, for himſelf, whence it was often called the Houſe of God, *&c.* 2. *Chron.* 7. 12. 16. So now thoſe that come unto, and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner Stone, they grow unto an Holy Temple in the Lord, *Eph.* 2. 20, 21. 1 *Cor.* 3. 16, 17. They are, and to that end he hath choſen them, *that they might be the Temple of the Living God: As God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people*, 2 Cor. 6. 16, 18.

He hath choſen them to bear his name unto, and before others, and to render his praiſe glorious. And as in former times God did chuſe the Temple, that his name might be there forever, 2 *Chron.* 7. 14. So he hath choſen them that come unto Chriſt, that they might be a Spiritual Prieſthood, to offer Sacrifices, and hold forth the Word of Life to others, and ſo be Inſtruments of good unto others: So it is ſaid of *Paul* after

he

he was Converted. *He is a chosen Vessel* (or a Vessel of Election) *unto me, to bear my name*, &c. *Even to be Christs Witness unto all men of what he had seen and heard: To the End he might be an Instrument for opening the Eyes of the blind, both Jews and Gentiles, and turning them from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of their sins, and Inheritance among them that are sanctified* (and so chosen) *thorow faith that is in Christ*, Acts 9. 15. with Chap. 22. 14, 15. & 26. 16, 18. And this is his end also more generally in chusing others, that they might be Instruments of good to those that as yet are not chosen: As the Apostle *Peter* signifieth: *Ye are an Elect Generation, a Royal Priesthood*, &c. *That ye might shew forth the Praises of Him that hath called you out of Darkness into His marvellous Light.* — *That whereas others speak evil of you as of evil doers, they may by your good Works which they shall behold, glorifie God in the day of Visitation*, 1 Pet. 2. 9, 10, 12. So *Simeon* else-where declared, how God at the first did visit the *Gentiles*, to take out of them a People for His Name; and so to Build again the Tabernacle of *David* which was fallen down, &c. *That the residue of men might seek after*

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the Lord; and together with them be happy also in finding Him, *Acts* 15. 14, 17. with *Isa.* 55. 6, 7, 8. *Mat.* 7. 7, 8.

And ultimately, He hath Chosen them, that they might obtain the everlasting Glory of our Lord and Saviour Jesus Christ. So the Apostle *Paul* saith, *God hath from the beginning Chosen you unto Salvation*, &c. 2 Thes. 2. 13, 14. And again, *I indure all things for the Elects sake*, (*viz.* for Christ's Bodies sake, which is the Church) *that they also may obtain the Salvation which is in Christ Jesus, with eternal Glory*, compare 2 Tim. 2. 10. with Col. 1. 24. and Ephes. 3. 13.

And so God's Elect here spoken of are such, as by the discovery of the Grace of God in Christ by the Gospel are brought in, and prevailed with to believe through Grace; And in that believing Sanctified by the Spirit, Chosen out of the World into Christ, delivered out of the power of Darkness, and Satan, and removed into the Kingdom of Gods dear Son; that they might be, and continue to be (and accordingly in some measure they are) a special People unto Him here, an holy People, an Habitation for God who is their Portion, to shew forth His Virtues, and be to Him for a Name, and a Praise, and a Glory, for the

good

good of the reſidue of men among whom they are ſet and preſerved: And might hereafter, and being faithful to the death ſhall, *Inherit that Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in the Heaven for them, who are kept by the Power of God unto Salvation*, &c. 1 Pet. 1, 2, 5.

And ſo indeed Gods Elect are ſuch as are redeemed by the Blood of Chriſt, out of others amongſt whom they dwell, and of whom ſometimes they were, *Rev.* 5. 9, 10. Hence whereas in one place it is ſaid, *They that were with the Lamb, were ſuch as were redeemed from the Earth, and from among men:* In another it is ſaid, *They that are with the Lamb are Called, and Choſen, and Faithful*, compare Rev. 14. 1, 4. with Chap. 17, 14. And ſo, the Lord hath ſet a part for Himſelf, or (as the Vulgar Tranſlation reads it) Choſen to Himſelf the man that is Godly, *Even ſuch as Worſhip him in Spirit and in Truth*, Pſal. 4. 3.—— And this is the firſt ſenſe of Election, A Chuſing out.

2. To Chuſe, doth ſometimes in Scripture ſignifie the ſame with, Appoint, or Command: And ſo to be Choſen, doth ſignifie, one who Obeys, or Obſerves the Commands, or Appointment of another: So it is

is taken, 2 *Sam.* 15. 15. *David's* servants said unto the King; *Behold, thy servants are ready to do whatsoever my Lord the King shall appoint*, or [*Chuse*] as in the Margin. So again, 1 Sam. 19. 38. *Whatsoever thou shalt require, or* [*Chuse*] *of me, that will I do for thee.* And thus it may be well here also taken in this place: *Many are Called*, viz. Unto Christ by the Gospel, in the faithful Ministration thereof by his Servants. Many are by the King commanded to come, but few are Commanded, Ruled, or Appointed by Him; but too many of them are Unruly and Disobedient to the Gospel; or though some yeild feigned Obedience unto Him, and after a sort receive His Grace, yet they receive it in vain: So it is in this Parable: *The King sent forth his Servants to call them that were bidden to the Wedding, and they would not come*; They would not have the Man Christ Jesus to Reign over them. Again, *He sent forth other Servants*, when all was actually done and prepared, to say unto them; *Come unto the Marriage: But they made light of it*, &c. And though the man that had not on the Wedding Garment came into the House, yet he came not after the Appointment of the King; he did not from the Heart obey that form of Doctrine delivered in the

Gospel, *Mat.* 22. 3, 4, 5, 8, 13. This is His Commandment and Appointment, and that which He requireth of us in the Gospel, when it is Preached to us; *That we believe on the Name of His Son Jesus Christ, and love one another.* But the most to whom the glad tidings of the Gospel are Reported, and unto whom these Commandments are given by the Lord Jesus, will not come to Christ that they might have Life: And they are therefore condemned because they obey not the Gospel, in believing on the Name of the only begotten Son of God, 1 *John* 3. 23. with *John* 3. 18. *Rom.* 10. 16. and 2 *Thes.* 1. 8, 9. God is faithful in Calling men in due time, to the end they might come to the Knowledg of the Truth: But alas, few there are who receive and obey His Commandment, but the greatest part remain sons of *Belial* in Heart, such Persons as will not take Christs Yoke upon them, nor learn of Him, though His Yoke be easie, and His Burden light, and His Commandments are not grievous; *But give a with-drawing, or back-sliding shoulder:* And so remain unruly, and uncommanded Persons, such as will do whatsoever goeth forth out of their own Mouth; and will not be appointed and ordered by Him, and the Light and Instructi-

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ons of His Grace, which teacheth that denying ungodlineſs and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godly in this preſent World, *Zech.* 7. 11. *Jer.* 44. 16, 17. 1 *Theſ.* 5. 14. *Tit.* 2. 11, 12. And this underſtanding of it well agreeth with, and is ſutable unto the former ſenſe given.

3. Choſen, or Elect, ſignifieth choice ones, and ſuch as are more Excellent then others, more Precious and Eminent then others. Hence we have [Choſen and Precious] twice joyned together, and both oppoſed in one Verſe to diſallowed, 1 *Pet.* 2. 4, 6. So Choſen and Diſpiſed are oppoſed the one to the other, *Jam.* 2. 5, 6. So whereas in one place it is ſaid, *A good Name is rather to be* [*Choſen*] *then great Riches.* In another it is ſaid, *A good Name is* [*Better*] *then precious Oyntment*, compare Prov. 22. 1. with *Eccleſ.* 7. 1. To ſignifie, that ſuch Perſons or Things are the Subjects of Election which are better then others. Thus it is ſaid of Chriſts Spouſe: *There are threeſcore Queens, and fourſcore Concubines, and Virgins without number. But my Dove, my undefiled, is but one, ſhe is the only one of her Mother, ſhe is the choice, pure or elect one* (as ſome read it) *of her that bare her. She is a choice, elect, and excellent one, one that excels all others whatſoever*, Cant. 6. 8, 9.

So where we read, *With the pure thou wilt ſhew thy ſelf pure:* It is thus rendred by others, *With the Elect thou wilt be Elect*, Pſal. 18. 16. So [Choſen] oftentimes ſignifies, Choice, or Excellent, whether Perſons or Things, *Exod.* 14. 7. and 15. 4. Pſal. 78. 31. Ezek. 24. 5. So it is here alſo; Thoſe who are choſen out of the World by the out-chuſing of Grace, and ſo Ruled and Commanded by the Goſpel, they are indeed the precious Sons of *Zion*, in compariſon of whom the reſidue of men, though Called, are yet Vile, Refuſe perſons, *Pſal.* 15. 4. The Righteous is more excellent then his Neighbour, even ſuch an one as comes unto, and believes in, and puts on Chriſt for his Righteouſneſs, to Cover, Cleanſe, and Conform him to His Will and Image, *Prov.* 12. 26. The Lover of God, the Elect one, is the moſt Excellent perſon, *Luke* 1. 3. diſtinguiſhed from, and preferred before all others, and is allowed of God; the Saints are the Excellent ones, 1 *Pet.* 2. 4. *Pſal.* 16. 2, 3. Born of more excellent Seed then others, even of incorruptible Seed, 1 *Pet.* 1. 2. 23. Of a more excellent Father, even of God in Chriſt, 1 *John* 4. 7, 9. Ingraffed into Chriſt, and made partakers of him, and are one ſpirit with Him; and ſhall in due

due time inherit gloriouſly, and are now by Faith Heirs of the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt, *James* 2. 5. *And ſo, many are Called, but few are Choſen*; choice Ones: The greateſt part will be refuſed and diſallowed of God, becauſe of their own ſtubborn refuſal of, and diſobedience to Chriſt.

4. Elect, or Choſen, doth ſignifie in Scripture, *Beloved*, or *Loved*, with a delightful and peculiar manner of Love: So it is ſaid, *The Sons of God ſaw the Daughters of men that they were fair, and they took them Wives of all that they choſe*, viz. *delighted in, or were well pleaſed with*, Gen. 6. 2. So theſe two words, Choſen and Delighted in, are uſed indifferently: *They have Choſen their own Ways, and their Soul delighteth in their abominations*, Iſa. 66. 3, 4. So whereas in the Prophet *Iſaiah*, it is thus ſaid: *Mine Elect in whom my Soul delighteth*: That Scripture is thus read and rendred by the Evangeliſt *Matthew*: *My beloved, in whom my Soul is well pleaſed*, compare Iſa. 42. 1. with Mat. 12. 18. Thus again, *Is it ſuch a Faſt as I have* [*Choſen?*] *Wilt thou call this an* [*Acceptable*] *day?* Choſen and Acceptable, or Well-pleaſing, are the ſame: And Choſen ſignifieth a Delight, or Delightſome

day unto the Lord, *Isa.* 58. 5, 6, with *vers.* 13, So choſen in the Lord, and beloved, or beloved in the Lord, are uſed indifferently by the Apoſtle, *Rom.* 16, 8, 12, 13. So it is here alſo; *Many are called, but few are choſen*, few beloved, or delighted in; no more than come to Chriſt, for they are beloved in him the beloved one, *Rom.* 16. 8. *Eph.* 1. 6. Indeed God loves all men, while it is called to day, *with a love of pity and compaſſion, with a love of merciſull kindneſs, and hath abundantly manifeſted it, in that he hath given his only begotten Son to be the Saviour of the World*, Joh. 3. 16. & 4. 42. And as is evident in what he doth unto them thorow Chriſt: Thus he loves them who hate him, and hath therefore propounded himſelf as an example to be imitated by us, to the end we might ſo ſee and follow him, *as to love and be merciſull to our Enemies, and bleſs them that curſe us*, &c. Matth. 5. 44, 45. Luke 6. 27, 35, 36. He ſo loves all men, that he is not willing that any man ſhould periſh, but that all ſhould come to repentance, *Ezek.* 18. 23, 31, 32. & 33. 11. 1 *Tim.* 2. 4, 6. 2 *Pet.* 3. 9. But yet, though he love them thus, and is pitifull and compaſſionate toward them, and hath no pleaſure in the death of him that dieth, but rather that he ſhould turn and live,

live, yet notwithſtanding he cannot delight in them that ſtill abide in their ignorance and unbelief of the Goſpel, and are Enemies to his Son: But contrarily, he hates them with ſuch an hatred as is oppoſed to a love of Well-pleaſedneſs: *He that believeth not the Son ſhall not ſee Life, but the wrath of God abideth on him,* John 3. 36. *He is not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with him: The fooliſh ſhall not ſtand in his ſight. he hateth all the workers of iniquity,* Pſal. 5. 4, 5. So he ſaith concerning *Ephraim: All their wickedneſs is in* Gilgall, *for there I hated them for the wickedneſs of their doings,* Hoſ. 9. 15. *The wrath of God cometh and abideth on the Children of diſobedience,* Eph. 5. 5, 6. Col. 3. 5, 6. And therefore none ſuch are delighted in, nor choſen, while ſo abiding and continuing. They wearied the Lord with their words, who ſaid, *He delighteth in them that do evil,* Mat. 2. 17. As they now do who ſay, Such as are unbelievers, Idolaters, Adulterers, profane perſons, drunkards, and notorious ſinners may, while abiding ſuch, be the elect of God; and loved of him with peculiar diſtinguiſhing love, which is directly contrary to the Scriptures, as hath been ſaid; which ſignifie, that though God pity, and is compaſſionate to fooliſh ones,

Yet he delighteth not in them: *He hath no pleaſure in fools*, Prov. 1. 20, 22, with Eccleſ. 5. 4. But now his Elect ones are ſuch as he delighteth in, and loves with peculiar manner of love: Hence the Elect are ſuch as are ſaid to be beloved, *Col.* 3. 12. All his delight is in them that are choſen out of the World, and keep his Commandements, and which are the excellent ones, *Pſal.* 16. 2, 3. *They that are of a froward Heart are abomination to the Lord, but ſuch as are upright in their way are his delight*, Prov. 11. 20. & 12. 22. All ſuch and only ſuch as love Chriſt, the father loveth with delightfull love; (I ſpeak of ſuch are come to years of capacity, and have the Goſpel plainly declared to them.) As our Saviour himſelf ſignifieth, ſaying: *For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God*, ſuch he loveth with ſuch manner of love, as that he calls and owns them as his Sons by faith: *And if Sons then Heirs*, John 16. 27. 1 John 3. 1. And ſuch as theſe Chriſt loveth, and delighteth in: As he ſaith, *I love them that love me. And as the father hath loved me, ſo have I loved you, continue ye in my love*, Prov. 8. 17. John 15. 9. But who are they that love Jeſus Chriſt, and ſo are the ſubjects of

his, and his fathers peculiar love, his Elect ones, in whom he delighteth? They are such as when called, come to, and are ruled by Jesus Christ; such as he not only commands, but also they are commanded by him, and obedient to him, and so chosen; as in the second sense of the word [chosen] before spoken to: So saith our Saviour himself; *He that hath my Commandements and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my father, and I will love him and will manifest my self to him.* And again; *If any man love me he will keep my Word, and my father will love him, and we will come unto him,* &c. Once more; *If ye keep my Commandments ye shall continue in my love, even as I kept my fathers Commandments, and abide in his love,* John 14. 21, 23. & 15. 9, 10. 1 John 2. 3, 5. & 5. 2, 3. 2. John 6. Truly God so loveth his Son Jesus Christ, because he laid down his life for us that he might take it up again, that he loves all them that love him with a delightful love; they are his chosen ones, with whom he is well pleased: *He gives unto them Eternal Life,* John 3. 16, 18. Jam. 2. 5. And he so loveth his Son, that he hates, and cannot delight in them that are his Enemies, and hate him: *He will beat down his foes before his face, and*

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plague them that hate him, Psal. 89. 23. John 3. 36. Psal. 16. 3. 4. And therefore while they abide such, being not lovers of Christ, they are not of the elect or chosen Generation, *Joh.* 14. 24. Paul was not so while he was an enemy unto him and persecuter of them that called upon his name: But he with others, found favour, and was made accepted in the beloved one, in coming unto, and believing in him, *Eph.* 1. 6. with *Luk.* 1. 28. 30——

5. And lastly: By [Chosen ones] in our types are often meant and signified such as were souldiers, and were pitched upon and imployed to fight the battells of the Lord against their enemies: or more generally, such as fought against their enemies: Military men, are hereby meant, and sons of valour, who were indued with courage and strength to go forth against, and contend with their Adversaries: such are often called Elect, or chosen ones: so *Joshua* Chose out Thirty Thousand mighty men of valour to go up against *Ai*, *Joshua* 8. 3. So *David* gathered all the chosen men &c. 2. *Sam.* 6. 1. And, *Abijah* set the battell in aray with an Army of valiant men of warre, even four hundred thousand chosen men; *Jeroboam* also set the battell in aray

array against him with Eight Hundred Thousand chosen men, being mighty men of valour. 2 *Chron.* 13. 3. 17. So oft time it is taken in this sense. *Judg.* 20. 15. 16. 34. *Psal.* 78. 31. &c. And thus also this sense may be accommodated to these words: *few are chosen*; namely, few there are who betake themselves unto, and fight manfully under the banner of Christ against their spirituall enemies with the weapons of Gods warfarre: few there are who so love and cleave to Christ; as to endure hardnes as his good soldiers; to deny themselves, and take up their Cross, and follow him: To watch, stand fast in the faith, quit themselves like men &c. 2. *Timoth.* 2. 1–3, 4. 1. *Cor*, 16. 13, 14. *Rev.* 17. 14. Few love his gospel so well, though called by the trumpet of it, as to leave the world, as it were, and be valiant for the truth, earnestly contending for the faith, striving for the faith of the Gospel against the world, and against that sin that dwelleth in them, and those flethly lusts after their Merchandise & Farms, &c. And against the Devil: And so, in this consideration; they are not chosen men. But this sense may not so well as the former suit with the scope of this place; And therefore it is the more briefly spoken unto.

Thus

Thus we have alſo ſpoken unto the Affirmative part in the firſt thing propounded, to be conſidered from the latter part of this verſe, and ſhewed who are Gods elect ones: namely, ſuch as are by the grace of God choſen out of the world into Chriſt, and abide in him: ſuch as are commanded appointed, and ruled by his law the law of faith: ſuch as are more excellent then others, choice ones, precious in his ſight and account: ſuch as are the ſubjects of his peculiar love, and delighted in by him: And ſuch as come unto, and follow after the Captain of our ſalvation, fighting the good fight of faith, and laying hold on eternall life.

In a word; his people in a peculiar conſideration, all hearty and unfeigned beleivers, are the elect and choſen ones here intended by our Saviour: The Nation, the bleſſed Nation, whoſe God is the Lord, is the people which he hath choſen for his own Inheritance. *Pſal.* 33.12. and 105.43. Such God hath choſen who are rich in faith, as *Jam.* 2. 5. hearken, my beloved brethren, hath not God choſen the poor of this world (but not all the poor, nor any that have not faith, but ſuch as are) rich in faith; and heirs of the kingdom which he hath promiſed to them that love him? And as

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in order of nature Christ, the prime elect, and root of election, was first Gods servant, to finish the work in his own personal Body, which the Father gave him to do, before he was his Chosen or Elect one, *Isai.* 42. 1. *Phil.* 2. 8, 9, *John* 3. 35. with *chap.* 10. 17. So also as with respect to others who are Chosen in Christ, They are his Servants before they are the Subjects of Election: hence the same order of expressions is used frequently concerning them: As *thou Israel my servant, Jacob whom I have chosen, Isai.* 41. 8, 9. and 43. 10. And again, *Hear, O Jacob, my servant, and Israel whom I have chosen:* thus saith the Lord that made thee, and formed thee from the Womb, which will help thee; *Fear not, O Jacob my servant, and thou Jesurun* (or righteous people) *whom I have chosen, Isai.* 44. 1, 2. and 65. 13.--15. And these only are Gods Elect and chosen ones, and the persons intended in this Text we are speaking to; and such as abiding faithfull unto the death, shall in due time receive the Crown of life which God hath promised to them that love him, and look and wait for the appearing and coming of our Lord and Saviour Jesus Christ, as his Grace teacheth and instructeth, *Jam.* 2. 5. with *chap.* 1. 12. *Titus* 2. 11,-13.

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And what we have ſaid of this Election or chooſing, and who are not, and who are the ſubjects of Gods Election, as in the Scripture of truth plainly appeareth, may be of uſefulneſs to us.———

1. To preſerve, or redeem us from that evil and hurtful Notion and Doctrine of perſonal Election in a perſonal conſideration, which ſome call the Goſpel of Election; In which Men think and teach, that God hath from Eternity Decreed and purpoſed a ſet determinate number of Perſons in a perſonal conſideration to Believe and be ſaved: And that all ſuch ſhall in due time be brought in to Believe, and be Converted by an invincible and irreſiſtable Power: And that Men may be of this number, and the ſubjects of this purpoſe, who are Fornicators, Idolaters, Adulterers, Effeminate, Abuſers of themſelves with Mankind, Theeves, Covetous, Drunkards, Extortioners, *&c.* Yea, and Perſecutors, Blaſphemers, and Injurious ones, while abiding ſuch: Yea, that ſome abiding ſuch till almoſt their departure out of this world, are yet, and continue the Elect of God, and his Choſen ones.

This is a very groundleſs, & Scriptureleſs, and Pernicious Doctrine; And that which renders the Croſs of Chriſt, fooliſhneſs. For if

if Men were abſolutely decreed to Salvation before the conſideration of Chriſts interpoſing himſelf, and humbling himſelf to death, the Death of the Croſs; This Decree might alſo have been as righteouſly put into Execution without it: And ſo, as the Apoſtle ſaith in another caſe, which is as true in this; Chriſt dyed in vain, or without any juſt cauſe; which thought and imagination is to be rejected by us, as that which renders needleſs his precious Blood; And repreſents Gods love to his only begotten Son to be very ſmall, or indeed none at all; In that he put him to ſo much grief, and ſpared not him, but delivered him up to death for our offences, when there was no Abſolute neceſſity for it: And blemiſhes his Wiſdom alſo (not to ſpeak of his other Atributes) Seeing, if this Doctrine were true, God could have ſaved thoſe he intends and reſolves to ſave, without the death of his Son; Without this bleſſed device which he deviſed, that his baniſhed ones might not be expelled from him, *Galat.* 2. 21. *Acts.* 17. 2, 3. 2. *Corinth.* 5. 14. *Matth.* 26. 39—42. 2. *Sam.* 14. 14.

And this evil and dangerous Doctrine makes the Preaching of the Croſs fooliſhneſs alſo; and all the Commands, Inſtructions, Calls, Counſels, Admonitions, and Reproofs thereof

thereof, uſeleſs or unneceſſary: Seeing, ſuch as belong to this Election, as they ſpeak, ſhall be brought in when Gods time comes, by ſuch a Power as cannot be reſiſted: (And ſuch an one is not put forth in the Goſpel, 1 *Theſ.* 4. 8. *Acts* 7. 51.) And therefore there is no neceſſity of Preaching that as to them. And for all others, there is no neceſſity to Preach to them, for they muſt inevitably go to Deſtruction, and Periſh, do they what they can or will to avoid and flee from it; If this ungodly Device and Doctrine were true: And then, as their Elect muſt be brought in by an irreſiſtable Power, ſo they ſhall be preſerved alſo to the enjoyment of eternal Salvation hereafter, and cannot poſſibly miſcarry: And then what need is there of the Miniſtry of the Word to any? 1 *Cor.* 1. 18. 21, —25, Yea, this Device hinders many that liſten to it, from converſion, or turning to the Lord; in leading them to neglect their hearing Wiſdom, and watching daily at her gates, and waiting at the Poſts of her dores: For, as an eminent aſſerter of ſuch like Doctrines, and one of the moſt moderate ones alſo (though he greatly fault the manner of propounding it, Yet] ſaith, and thus ſpeaketh, [*Whether ye run or ſleep, whether ye receive the Word into your hearts, or*

reject

reject it: ye ſhall all be ſuch as God who is invincible decreed ye ſhould be; as God who is infallible foreſaw ye would be, this is indeed a moſt true doctrine.] And as I my ſelf have heard from more then one of the receivers and entertainers of this viſion of mens owne hearts, this hath led them thus to ſay. [*If I be one of the elect, God will bring me in, in due time, by an irreſiſtible power, will I, nill I, and till that time come I had as good ſit at home, or walk after the imagination of mine owne heart, and ſight of mine eyes. And if I be not of this number, but one of the reprobates, what ever paines I take, or how diligent and frequent ſoever I am in hearing, reading, praying, frequenting the aſſemblies of Gods people, and uſing his ordinances; yet I am ſure in concluſion I muſt have my portion in that lake of fire which is prepared for the Devill and his Angells.*] Or as one ſpeaketh publickly and plainely, without mincing it at all. [*It is*, ſaith he, *a certain truth, that whomſoever God hath elected before the foundation of the world, ſuch cannot poſſibly periſh: And he, whom he hath rejected cannot poſſibly be ſaved, though he doe all the workes of the ſaints.*] that is, *though he repent and beleive the Goſpell, and perſevere therein unto the death.* This is the fruit of this wicked and corrupt root, which

perſuades men, that it is in vaine to ſerve God, as with reſpect to the greateſt part of men. *Mal.* 3. 14. Or elſe ſome beleivers of it, and zealous pleaders for it, are unacquainted with their beloved and faſt holden opinion. and thus, and otherwayes alſo, this evill and erronious doctrine opens the gap to all profaneſs, licentiouſneſs, and wickedneſs whatſoever.

This doctrine alſo expoſeth, and driveth many men to deſperation, And cauſeth to ſay, there is no hope: namely, ſuch perſons as dare not think themſelves to be better then others; nor judge themſelves to be of this Choſen Number: And even to wiſh they had never been, or that there were no God. And what the iſſue and conſequence of mens ſaying there is no hope is, the Scripture declareth unto us; that it makes men reſolve they will *Walk after their owne devices, and will doe the imaginations of their evill heart.* Jer. 2. 25. *and* chapt. 18. 10, 11.

And others it leades to preſumption, telling them, that it is altogether impoſſible for them to miſs of eternall life, howeverthey behave themſelves: though they may ſo ſin as to be frowned upon, or corrected here, yea to be ſharply chaſtiſed: yet they cannot poſſibly be unſon'd, or diſinherited:

they

they shall have peace in conclusion, though they walk after the imagination of their owne hearts, adding drunkenes to thirst as long as they can: These trust in lying words; saying the temple of the Lord are we: And we still belong to the election of grace, though we kill, steale, commit Adultery, sweare falsly and burne incense to other Gods: As they said. *Jer.* 7. 4—— 8. 9. *Deut.* 29. 18, 19, 20, *&c.* How contrary is this to the Scriptures of truth! *Rom.* 11. 20-22. 1 *Cor.* 9. 27. *John.* 15. 6. *Hebr.* 4. 11. And the minding and considering what is the election of God, and who are the subjects, of it, is proper and powerfull to preserve us from this device of mens evill hearts; And so from the evill fruits thereof: or if we have been polluted therewith, to give us an escape therefrom; As may be also further shewen in what followeth.

2. What hath been said of Gods election, and elect ones, may be usefull also, to shew unto us, that mens eternall states are not fixed in a personall consideration, before they were borne. It is true indeed this is Gods purpose, that he that beleiveth and is baptized shall be saved. And he that beleiveth not (the gospell while and as it is preached to him) shall be damned. God

hath determined and decreed, that ſuch as unfeignedly beleive his Goſpell, and abide faithfull to the death, ſhall have eternall life: And ſuch as abide impenitent, and unbeleiving ones, or after they have beleived turne aſide to their crooked pathes, and abide therein to the end, ſhall be deſtroyed with an everlaſting deſtruction. And this was his purpoſe before men were born, *John.* 3. 14–18. *Marke* 16. 15, 16. But this reſpects not men in a perſonall conſideration, nor neceſſitates one man to beleive, or another not to believe: But it was purpoſed without difference, or reſpect of perſons. But, I ſay, reſpecting men in a perſonall conſideration, the doctrine of Gods election ſheweth, that no mans ſtate is fixed or unalterable, before he came into the world, and much leſs from eternity, or before the world was: No, nor while they are joyned to all the living, and the day of Gods grace and patience laſteth. Indeed, when men are cut off from the land of the living, then there is a great gulfe fixed, ſo as there is no paſſing from one ſtate or place to another. *Luk.* 16. 25. As the tree falleth ſo it lieth (and ſo it ſhall riſe and remaine for ever.) Whether it fall toward the South, or toward the North: In the place where the tree falleth

falleth there it ſhall be. *Eccleſ.* 11. 3. Thoſe that dye in union with Chriſt ſhall be ſo raiſed, and be ever with him: And thoſe that dye in their ſins and out of Chriſt, ſhall be ſo raiſed, and periſh for ever from his preſence: And the conſideration hereof might awaken and Ingage us all, that while it is an acceptable time, and day of ſalvation, we receive the grace of God to purpoſe, even to be ſaved thereby: For there is no work, nor device, nor Wiſdome, nor knowledge in the grave whither we are going. *Eccleſ.* 9. 10, And not to neglect the preſent time; conſidering alſo, our times are in Gods hand, and we cannot boaſt our ſelves of the morrow, for we know not what a day may bring forth. Our times are in Gods hand: In his hand is the ſoule of every living thing, and the breath of all mankind. And Behold he breaketh downe, and it cannot be built againe: he ſhutteth up a man, and there can be no opening. If he cut off, and ſhut up, or gather together, then who can hinder him? *Prov.* 27. 1. *Job.* 12. 10, 14. and 11. 10. *To day therefore if we will hear his voice, let us not harden our hearts. Hebr.* 3. 7, 8. But now *while it is called to day*; and while men are joyned to all the living there is hope: their ſtates are not now unalterable.

but men may paſs from one ſtate to another. Such are at preſent out of Chriſt, and ſo none of Gods Elect, but under the ſentence of death and condemnation, may be of God made in Chriſt, and ſo of the Elect, and choſen generation, And ſhall ſo be if they abide not ſtill in unbeleife, and diſobedience to God, and his Goſpel: As our Saviour ſignifieth, and aſſureth the truth of it with a double aſſeveration. *Verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life:* Or, out of death into life; Out of a ſtate of death, wrath, and rejection; into a ſtate of Life, Juſtification, the favour of God, and Election, *John* 5.24. To which alſo agreeth what the Apoſtle *John* ſaith; ſignifying that they were inſtances of the truth hereof: We know that we have paſſed out of Death into Life, becauſe we love the Brethren, 1 *John* 3. 14. Men may now be delivered out of the Kingdom of Darkneſs, and removed into the Kingdom of Gods dear Son, *Coloſſ.* 1. 13. Men may now be turned from Darkneſs to Light, and from the power of Satan unto God: And in being ſo turned, they ſhall receive the forgiveneſs of their Sins, and Inheritance among them

that

that are ſanctified by Faith in Jeſus Chriſt, *Acts* 26. 18. This Doctrine of Gods Election, as it is declared to us in the Scriptures of truth, is a ſweet and comfortable Doctrine, agreeing with the whole Goſpel of Chriſt; It leads us to mind and conſider the preciouſneſs and neceſſity of the Blood and Sufferings of Chriſt, without which there could have been no Remiſſion of Sins, nor Eternal Life; But all muſt have gone to Hell without difference, or reſpect of Perſons, 2 *Cor.* 5. 14. And that if Chriſt had not been raiſed again, we had been yet in our Sins, and Preaching, Faith, and Hope had been all in vain, 1 *Cor.* 15. 12. 20. It ſheweth unto us, that the Goſpel of Chriſt is the Power of God, in which his Arm is put forth for pulling men, and chooſing them out of the world into Chriſt; And that ſuch as obey it are bleſſed, and ſuch as reject it, judge themſelves unworthy of Eternal life, 1 *Theſ.* 1. 3, 5. 2 *Theſ.* 2. 13, 14. *Acts* 13. 46. And ſo leads us to glorifie the word of the Lord. It ſheweth unto us, that ſuch as are Elect may poſſibly fail of the Grace of God, if they abide not in Chriſt, *John* 15. 2. 6. 16–19. And ſo inſtructeth us, *to paſs the time of our ſojourning here in fear*: To have and hold faſt Grace, *whereby we may ſerve God acceptably with Reverence and Godly fear, for*

our God is a consuming Fire; And so preserveth us from high-mindedness, presumption, and licentiousness, *Heb.* 12. 16–29. And it assureth us, that such as are at present of the world, and not chosen out of it, and so none of Gods Elect, may be chosen, and shall be, if they with the heart *believe on the name of the only begotten Son of God*, Joh. 15. 19. and 17. 6. *Ephes.* 2. 2–5–8. 1. *Pet.* 2. 9, 10. Whereas that other Doctrine, that device of such mens brains as are of no judgement in that particular concerning the Truth, is a most comfortless, and heart-breaking Doctrine to the greatest part of mankind; for it perswadeth them that mens states were fixed before they were born: And the greatest part by far reprobated, or past by, before they had a personal being; And that there is no hope for them, nor possibility of their being saved; And that Gods end in all the mercies he bestows on them, and means he vouchsafeth to them, is but to leave them without excuse, and to aggravate their condemnation, and render their sin more sinful, and their judgement more exceeding terrible.——

But this Doctrine of Gods Election agreeeth with, and is founded upon the word of the beginning of Christ, *Hebr.* 6. 1, 2. 1 *Cor.* 3. 10, 11.

which

In which are declared glad tidings of great joy unto all people, becauſe Chriſt the Saviour hath taken the nature of Man upon him, of that kind or *ſpecies* of Creatures, not as diſtinguiſhed from another part of that kind, but as diſtinguiſhed from the nature of Angels which he laid not hold on, *Luke* 2.10, 11. *Hebr.* 2.14.-16. *And that he the Lamb of God bare the ſin of the world of mankind, Joh.* 1.29 *And by the Grace of God taſted death for every man,* Hebr. 2.9. 2 Cor. 5.14. *And gave himſelf a ranſom for all,* 1 Tim. 2.6. In which Doctrin we ſee the cordialneſs of Gods heart to man-ward, And that he would have all men to be ſaved, and come to the knowledge of the Truth: The end of Chriſts dying for all men being, that they which live ſhould not henceforth live to themſelves, but unto him that dyed for them, and roſe again, 2 *Cor.* 5.15. *Tit.* 2.11.-14. And ſo be happy for ever. And to the end they might ſo do and be, Chriſt is the true light that lighteth every man that cometh into the world: And he is therefore a light to them, that he might be for ſalvation to them, that through him they might be ſaved from their ſins, and from the wrath of God, and ſo out of, and from that miſerable condition and eſtate in which men are, while they abide in ignorance and unbelief, *Joh.* 1.9. with *Acts* 13.47. *Joh.* 3.17.

This Doctrine ſheweth unto us, that ſuch as are not choſen out of the world at preſent, may be ſo hereafter, through the grace of God that bringeth ſalvation to all men: (Though it alſo ſhews, that it is dangerous to neglect the preſent opportunity.) And ſo it ſpeaks good and comfortable words unto men, to the end they might repent, and turn to God, and doe works *meet for repentance*, *Acts* 26. 18, 20, 23. And is proper to comfort poor, dejected, deſpairing creatures, who are greatly diſcouraged by that device of men, we have oppoſed; *Iſai.* 61. 1, 2.—

For ſome one may ſay; Oh! *If I did but know my ſelf to be one of Gods Elect ones; If I did but know that I belong to the Election of Grace, then mine heart would be quieted and comforted: This would be a lifting up to me now I am caſt down, and my heart diſquieted within me*: But alas! *I fear I am none of Gods Elect and choſen ones; I cannot find ſuch and ſuch frames and changes from whence I might ſafely conclude that I am one of that number: Nay, I find ſo much evil and wickedneſs in my ſelf, that I may rather fear and conclude that I am one of them that are rejected of God, and that I am not Elected; And then what will become of me, I muſt periſh for ever, and be everlaſtingly wretched and miſerable.*

Well,

Well, What ſolid and certain comfort affordeth this deviſe of Abſolute election to ſuch an one in ſuch a condition? Certainly, no true or Soul-quieting Conſolation, and reviving? For,

1. It either ſaith in general; though thou beeſt never ſo wicked, yet thou mayeſt belong to the Election of Grace at preſent, though thou knoweſt it not, nor doth it appear to any one elſe that thou doſt ſo: But by their own Doctrine. 1. This is but a peradventure, and it is ten to one whether it be ſo or no: And may not ſuch a one much rather ſtill continue fearful and doubtful, then the Diſciples might be ſo, when our Saviour ſaid, *One of you ſhall betray me*, they all ſaid, *Lord is it I? is it I?* Seeing that was but ſpoken of one in twelve, whereas here twelve to one are not Elected or Choſen, according to their own deviſe? And 2. This is comforting men with a lie, and ſo none of Gods way of comforting; For this ſuppoſeth that wicked ones may be, while ſuch, the ſubjects of Gods Election, which is very falſe, as hath been ſhewn; And as may be ſeen in *Iſai.* 65. 11, — 15. Where Gods Choſen are oppoſed to them that chuſe that in which he delights not, even the wicked; Whereas Gods way of comforting is with the Truth

Truth: Hence the Comforter is said to be, *the Spirit of Truth, and so the Comforter*, John 14. 16, 17. and 16. 26.——

2. Or they may answer more particularly, and say; *Thy fear is a good sign that thou art one of the Elect.* But though it were (as indeed it is not) a good signe, yet it is not a sure one: For the sinners in *Zion* may be afraid, and fearfulness surprize the Hypocrite, *Isai.* 33. 14.——

But what saith the Doctrine of Gods Election to such a despairing, sorrowful one? It is proper to comfort all that mourn, and so such an one as we are here speaking of, *Isai.* 61. 1, 2. Though it answer not with their speeches, (as, *Job* 32. 14.) Yet it declareth good news, and true news to such an one; it daubeth him not up with untemper'd morter, nor telleth him he may be one of Gods Elect, though a wicked person, and unbeliever; But it assureth him the contrary: And yet shews him, both that while it is called to day he may through grace believe; And in so doing, shall have a new name given unto him: And though formerly he were not Elected, yet now shall be one of Gods Elect. This sheweth that such as were not his People, may be his People; and that such as were not beloved or Elected, may become

beloved

beloved and Elected, which is the ſame as we have ſhewed, *Rom.* 9. 25, 26. That ſuch as were not his children, may become his children, and ſhall ſo do, in believing in Chriſt, as the Scripture hath ſaid: For, *To as many as receive him, to them he gives the right and priviledge to become the Sons of God, even to them who believe on his name*, Rom. 9. 26. with *John* 1.12.13. 1 *Pet.*2.9,10. And thus God in his Doctrine doth create the fruit of his lips, Peace, Peace, to him that is far off, to ſuch ſtout-hearted ones as are far from righteouſneſs: To the end they might forſake their unrighteous wayes and thoughts, and return to him, and he will have mercy upon them, and multiply to pardon them, *Iſai.* 57. 19. with chap. 46. 12, 13. & chap. 55.6,7,8. Therefore though this Doctrine ſaith, *Wo to the wicked*, that men might hear and fear, and not continue ſuch: Yet it calleth to the wicked, look unto Chriſt and be ye ſaved: Come unto him and he will give you reſt. And to move them thereto, it aſſureth men, that God hath no pleaſure, none at all, neither ſecret nor revealed in the everlaſting deſtruction of the wicked, while it is called to day; As he hath both ſaid and ſworn, and given his Son to be an actual, clear, univerſal, and everlaſting witneſs

neſs of the truth of it, *Ezek.* 18. 23.30,-32. and 33. 10,11. *John* 3. 16. and 12.47. And ſo it propounds true and encouraging Comfort to ſuch a one, not to continue in his Iniquity, for in ſo doing, it will be his ruine; but to come unto Chriſt, who is the root and foundation of Election, in coming unto, and abiding in whom, he ſhall be reckoned after him, and bleſſed with him to all Eternity.

Nay, Let me yet adde further; This Doctrine of Gods election contains in the womb of it, and proclaims with the mouth of it, encouragement and comfort to ſuch, as having been formerly ingraffed into Chriſt, the prime Elect, and root of Election, and ſo made of the choſen number, have yet for their iniquity or unfruitfulneſs, been cut off from Chriſt; And to whom God hath given a Bill of Divorce after they have been eſpouſed to him; while they are joyned to all the living: that ſuch as theſe might not utterly deſpaire, or be diſcouraged from returning unto him: (Though indeed ſuch iniquity as procures ſuch an heavy Judgement is highly provoking and dangerous.) For it aſſureth, that while it is the day of Gods, grace, and patience, in returning and reſt, they ſhall be ſaved. *Iſai.* 30,15. That he can righteouſly

teously again choose such as after once chosen, have been rejected, and refused by him, as it is said of *Jerusalem*; *Cry yet*, (saith the Lord unto the Prophet) *The Lord shall yet comfort* Zion, *and shall yet choose* Jerusalem, *Zech.* 1. 17. *And the Lord shall choose* Jerusalem *again*, chap. 2. 12. Thus it is said concerning the Jews who were our Types, and whom we are instructed to behold, 1 *Cor.* 10. 18. that some of the branches were broken off from the true Olive-Tree because of their unbelief. And yet, if they abide not still in unbelief, they shall be grafted in, for God is able to graff them in again, who had been, but at present were none of Gods chosen ones, *Rom.* 11. 17. 23. with *ver.* 7. Thus also he commandeth the Prophet to proclaim these words to such as he had put away, and to whom he had given a Bill of Divorce; *Return thou back-sliding* Israel, *saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful saith the Lord, and I will not keep anger for ever*; only acknowledge thine Iniquity, *&c. Jer.* 3. 8. 12, 13. He hath reserved this Prerogative to himself, that he can righteously shew mercy where Men cannot. If a man put away his Wife, and she go from him and become another mans, shall he return to her again? shall not (not that man only

only, but alſo) that Land be greatly polluted? (where ſuch Iniquity is committed.) *But thou haſt played the Harlot with many lovers, yet return again to me, ſaith the Lord.* And concerning ſuch, He, as it were, bethinks himſelf how he may againe receive them into his former favour, and their former nighneſs. *But I ſaid, How ſhall I put thee among the Children, and give thee a Land of deſire, an heritage of glory, or beauty of the Hoſts of Nations? And I ſaid, Thou ſhalt call me my Father, and ſhalt not turn away from me,* Jer. 3. 1. 19. And hence he thus expoſtulateth with ſuch as had ſold themſelves for their Iniquities, and for their tranſgreſſions were put away; Wherefore when I came was there no man? when I called was there none to anſwer? Is my hand ſhortned at all that it cannot redeem? or have I no power to deliver? Namely, from all your tranſgreſſions, and from that miſerable condition you have brought your ſelves into,) Behold at my rebuke I dry up the Sea, &c. The Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary; even to ſuch alſo as have wearied themſelves in wandring from Mountain to Hill, and forgotten their reſting place, his hand is not ſhortned at all,

but

but he hath ſtill power to help, turn, pardon, and receive ſuch backſliding ones, *Iſai.* 50. 1,2,3,4. Such like comfort this Doctrine of Gods Election propoundeth, and proclaimeth to poor ſinful ones while it is called to day; not to ſtrengthen men in their Iniquity: But to allure them, and prevaile with them to come to him; that he may take away their iniquities, and receive them graciouſly; that he may *heale their backſlidings and love them freely*, *Hoſe.* 14. 1, 2-4.

3. This doctrine of Gods election is alſo a monytory doctrine, to admoniſh and warne us all, neither to reject the grace of God; nor to receive it in vaine: But ſo heartily to entertaine and retaine it, and yeild up our ſelves to the operation thereof, that we may now be ſaved from our evill thoughts and wayes; And bring forth fruit meet for him by whom we are dreſſed, that we may receive further bleſſing from God. In the former uſe we have ſhewed, that though at preſent we be not, yet we may be choſen: But here we have to ſhew, that we muſt of neceſſity receive the grace of God to this end and purpoſe, or elſe we ſhall be excluded the kingdom of Chriſt and of God. To this end Chriſt gave himſelfe for our ſins, that he might deliver us

from, or pluck us out of, or Chuſe us out of, this preſent evill World, according to the will of God and our father, *Gal.* 1.4. with *Matth.* 5. 29. and 18. 9. with 2 *Theſ.* 2. 13. The whole world lieth in wickedneſs, or in the wicked one, and will be hereafter condemned, and all that remaine of it; needfull therefore it is that we be ſaved from, and choſen out of this untoward generation, 1 *Joh.* 5. 19. with 1 *Cor.* 11. 32. God indeed ſo loved the World, that he gave his onely begotten ſon: But it was not with a delightfull well pleaſed love, as is before ſaid: not ſo as he ever intended that it or any abiding in the ſtate and fellowſhip of it, ſhould partake of eternall life and ſalvation: But to this end he ſo loved it, that *whoſoever of it beleiveth in him ſhould not periſh, but have everlaſting life*, *John.* 3. 14, 15, 16, 17, 18. But unleſs men ſo receive the love of the truth as to be ſaved, and Choſen thereby, while the day of Gods grace and patience is vouchſafed and continued to them, they will be damned hereafter: not becauſe they were reprobated from eternity: for ſo no man was in a perſonall conſideration; nor becauſe they had no true and ſaving grace afforded to them; and for want thereof

thereof they could doe no better then they did: For the ſaving Grace of God, or Grace of God that bringeth ſalvation to all men hath appeared: But becauſe they beleived not ſo as to have pleaſure in the Truth, *but had pleaſure in unrighteouſneſs*, *Tit.* 2. 11. 2 *Theſ.* 2. 10, 12, 13. Oh! this will be the Worm that will never die, but will gnaw upon them, and torment their Souls for ever, that when God ſo loved them as to give his Son to die for them, to deliver them from that ſo great a death as they were fallen under the Sentence of, *viz.* the firſt death: And to obtain Eternal Life into the nature of man for them, both which he hath done by his Blood and Sacrifice: And that he gave him to be a Teſtimony of Gods goodneſs and love to them in due time; and ſo preached to their Spirits by his Spirit, that they might have been ſaved: That notwithſtanding all this they would not come unto Chriſt that they might have life, but held faſt deceit, and refuſed to return. Oh! that in due time it may be ſo conſidered by us, that we may hearken diligently unto Chriſt, and ſo receive the Word of God, as it is in truth the Word of God, that it may work effectually upon us: So as we may not only

be called thereby, but chosen also: And so may flee from the wrath to come.

Quest. *But some may say: The Elected are chosen by Christ, and cannot chuse themselves: Is there any thing then in order to this Election, or chusing required of us, that we may be the subjects of it? What should we do?*

Answ. It is true indeed, they are chosen by Christ who are elected, and cannot chuse themselves by any Wisdome, Strength, or Works of Righteousness of their own: But it is also as true, that in those things appertaining to the Salvation of the Soul in which they are Passives, yet there is somewhat required of them, as God is preventing them with his Grace: As to say, *They cannot beget, or bring forth themselves, but the Work of the new Birth is the Work of God*, John 1. 13. Jam. 1. 18. But yet it is signified, that something in order hereto is required of Men, not in any wisdome, or ability of their own, for they have none: But as God is preventing and assisting them with power and capacity; namely to hear the Word of Truth, and to be hearty Believers and doers of it, *John* 1. 12. 13. with *Jam.* 1. 18, 19, 22, 25. *John* 3. 3, 5, 7. So in the sense before spoken of,

Men

Men cannot reconcile themſelves to God, but it is the Work of God by Chriſt to reconcile us to himſelf; And yet ſomething is required of men: Hence the Apoſtle ſaith. *We pray you in Chriſt ſtead be ye reconciled to God*, 2 Cor. 5. 18, 20. So here; Though God in Chriſt be the firſt chuſer, and by him we are choſen; yet ſomething is required of us in the ſtrength he gives, that we may be choſen out of the world, ruled by him, become choice ones, and be the ſubjects of his peculiar love, *&c.* And though we find not this command any where, *Be ye choſen*, in expreſs words given unto us; yet we have the ſame thing in other expreſſions given in commandement to us: As, *Be ye ſaved*, Iſa, 45. 22. *And ſave your ſelves*, Acts 2. 40. Whereby the ſame thing is intended as is foreſhewn, in comparing 2 *Theſ.* 2. 10, 12. with *verſe* 13. And, *Be ye ſeperate*; which in another Scripture is rendred, and read, *Choſen*; As alſo hath been noted by comparing *Deut.* 10. 8. with *Chap.* 18. 5. and 21. 5. And *Levit.* 20. 24, 26. with *Deut.* 14. 2, 3. 2 *Cor.* 6. 17. And we may ſee this is required of men that they may be *Choſen* even to come to Chriſt; in which doing they ſhall be made of the choſen Generation, though formerly they have not ſo been. As

alſo hath been ſaid before, and may be ſeen in comparing 1 *Pet.* 2. 4, 5. with *verſe* 9. 10. And to the end we may come unto Chriſt, and ſo be choſen, and pluckt out of the world; needfull it is,

1. To hear the Word of Chriſt; this is the firſt, and one thing needfull unto the ſaving of the Soul, *Luke* 10. 39, 42. It is good and needfull for us to chuſe this good part: As God is ſpeaking to us, and opening our Ears, even to hear in hearing: *For faith*, in which men are choſen, *cometh by hearing*, *and hearing by the Word of God*, viz. *by the Goſpel of Peace*, *and glad tydings of good things*, Rom. 10. 14, 15, 17. with 2 Theſ. 2. 13. It is the work of the Father by his Spirit, to glorifie Chriſt, and to bear witneſs of him: He ſpeaketh excellent things unto us concerning him, and the opening of his lips are right things. And together herewith he both gives unto men capacity of hearing, and calls upon them to hear, *Prov.* 8. 4, 6, 17, 20. He ſaith; *Hearken diligently unto me*, *and eat ye that which is good*, *and let your Soul delight it ſelf in fatneſs*: *Incline your Ear*, *and come unto me*, *hear*, *and your Soul ſhall live*, Iſa. 55. 1, 3. Let every man be ſwift to hear, *viz.* the Word of Truth, *Jam.* 1. 18, 19, *The hour is coming*, *and*

and now is, ſaith our Saviour, *that the dead ſhall hear the voice of the Son of God and they that hear ſhall live*, John 5.25. And this is the firſt Branch of the deſcription of him that paſſeth from death to life, from an Eſtate of wrath and miſery, into a ſtate of favour and bleſſedneſs; he that heareth Chriſts word, *John* 5.24.

2. Needfull alſo it is, that we learn of the Father, that we may be Choſen, not onely that we hear, as that is diſtinguiſhed from learning: But that alſo we heartily embrace his heavenly leſſon and doctrine: So, after Wiſdome had called upon men firſt of all to hear, ſhe after ſaith alſo; *Receive my inſtruction and not Silver*, *Prov.* 8. 6.—10. Indeed God teacheth many that are not taught by him, and ſo they deprive their ſoules of good, *Iſa.* 48.17, 18, But it is needfull, to the end we may be elected, that we receive the inſtruction of our Heavenly father, even to buy the truth, and not ſell it: even to buy it with an undervaluing, and parting with, and forſaking all that we have, that we may be made partakers of Chriſt, *Prov.* 23.23. with *Luk.* 14. 33. And every one that is taught of God, every one that hath heard and learned of the father cometh unto Chriſt. *Joh.* 6. 45.

with *Matth.* 22. 3, 4, 5. And ſo ſhall be choſen, and a ſubject of Gods election. And let no man be diſcouraged from coming unto Chriſt in this way, becauſe of his former vileneſs and wretchedneſs; for though he be the chief of ſinners that cometh, yet him that cometh *he will in no wiſe caſt out, but will receive ſuch an one graciouſly: he will chuſe him, and not caſt him away, Iſay* 41. 9. with *Joh.* 6. 35. And as the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men who hold the truth in unrighteouſneſs; ſo as perſiſting in ſuch like iniquity he will at laſt reject ſuch, and give them up to a reprobate mind: *Reprobate Silver ſhall men call them* (who after all means uſed, yet will not come to Chriſt, who is the reſt and way to it) *becauſe the Lord hath rejected them*, Rom. 1. 18, 28. Jer. 6. 16, 17, 30. So alſo all ſuch as hear the joyfull ſound ſounded forth by the Father in the Goſpel, and receive his inſtruction ſo as to come unto Chriſt. *Such ſhall find reſt*, Mat. 11. 28, 29. *Their Souls ſhall live*, Iſa. 55. 3. And they ſhall have fellowſhip and partnerſhip with Jeſus Chriſt, in him be choſen, and after him reckoned; And ſhall, abiding in Chriſt, inherit the Kingdom which God hath prepared for them that

that love him, and look, and wait for his coming from Heaven, 1 *Cor.* 1. 8, 9.

Yea, this Doctrine of Gods Election may alſo admoniſh and warn them who are in Chriſt Jeſus, not to depart from him. Upon this preſumption, that the Elect cannot poſſibly be deceived: For certainly, it is poſſible for them ſo to be, and they will certainly ſo be if they abide not in Chriſt by Faith and Love: As our Saviour ſaith, *If a man abide not in me, he is caſt forth as a Branch, and is withered, and men gather them, and they are caſt into the fire, and they are burned*, John 15. 6. In which words our Saviour ſignifieth, that ſuch as have been ingraffed into himſelf, who is the true Vine, by his Father the Husbandman, may not abide in Chriſt, but may ſo depart from him, as not only to be caſt into the fire, which a man may be, and yet be plucked out again, as a brand out of it, *Jude* 23. But alſo be burned; that is, he may finally periſh. And to the ſame purpoſe the Apoſtle ſpeaketh to the believing *Romans*, who were in, and did ſtand in the Root of Righteouſneſs: *Thou ſtandeſt by faith, be not high minded, but fear; for if God ſpared not the natural Branches, take heed alſo leſt he ſpare not thee. Behold therefore the goodneſs and ſeverity of*

God,

God, on them which fell ſeverity; but towards thee goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off, Rom. 11. 20, 22. Men, as before we have ſeen, are the ſubjects of Gods election, in coming unto, and abiding in Chriſt. *And in him all the Promiſes of God are Yea, and Amen*, 2 Cor. 1. 20. *And if we be Chriſts, then are we* Abrahams *Seed, and Heirs according to Promiſe: And ſo an elect Generation*, Gal. 3. 29. with Deut. 7. 6, 9, 10. & 10. 15. *And they who dwell in this ſecret of the moſt high, ſhall abide under the ſhadow of the Almighty*, Pſal. 91. 1, 12. *They that truſt in the Lord ſhall be as Mount* Zion, *which cannot be removed, but abideth for ever: And the Lord will do good unto thoſe that be good, and to them that are upright in their hearts: But as for ſuch as turn aſide* (out of the path of the juſt) *to their crooked paths, the Lord ſhall lead them forth with the workers of iniquity; but peace ſhall be upon* Iſrael, Pſal. 125. 1, 4, 5. with Pſal. 73. 1. Therefore the Apoſtle *Peter*, writing to them who were elect according to the fore-knowledge of God the Father, and had obtained like precious faith with the Apoſtle, exhorts them to give diligence to make their calling and election ſure; for ſaith he, *If ye do theſe things ye ſhall never fall*;

fall; plainly ſignifying to us, that otherwiſe they might and ſhould fall, 1 *Pet.* 1. 2. with 2 *Pet.* 1. 1, 10. Thoſe that are with Chriſt on Mount *Zion*, are ſuch as are Called, and not only ſo but *Choſen*; yea, and not only *Choſen*, but faithfull alſo: *Faithfully following the Lamb whereſoever he goeth*, Rev. 17. 14. with Chap. 14. 1, 4. Oh that we may never ſay, We are the Elect of God, and our Mountain is ſo ſtrong ſetled that we ſhall never be moved, however we demean our ſelves: But that we may be of the Sheep of Chriſt, and abide ſuch, hearing continually the voice of our Shepheard, and following him; for to ſuch as ſo do he will give Eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of his hand; neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come: Nor heighth, nor depth, nor any other Creature, ſhall be able to ſeperate them that love God, and keep his commandments, from the love of God, which is for ever in Chriſt Jeſus, *John* 10. 27, 28, 29, with *Rom.* 8. 28, 33, 39.

And ſo much to the firſt Particuler, in which we have endeavoured from the Scriptures to ſhew, what is not, and what is Gods Election; and who are not, and who

are

are the ſubjects of it. And now we come to ſhew,

2. *That few of the many that are called are choſen*: as our Saviour here plainly affirmeth: But few of many, (as *Jer.* 42. 2.) even of the many which are called by the Servants in the plain Preaching of the Goſpel, as it is now revealed: For that our Saviour ſpeaks of and intends ſuch, by the [*Many*] here, we have before ſhewn; and deſire that may be conſidered, and what is contained in the three Cautions foregiven. Now of theſe many who have the Scriptures of Truth amongſt them, which have been ſpoken and recorded by the Servants, the extraordinary Servants of the great King, *viz.* by the Holy Prophets, and Apoſtles of our Lord and Saviour Jeſus Chriſt. And amongſt whom alſo are ſome of his Servants preſerved and continued, even ſuch as have believed on Chriſt thorow the Apoſtles word, he here ſaith, *Few are choſen, few comparatively to thoſe ſo called; Few to the many who ſay they are* Jews *and are not. There are threeſcore Queens, and fourſcore Concubines, and Virgins without number: But my Love, my undefiled is but one,* ſaith our Lord Jeſus: *She is the onely one of her Mother, ſhe is the choice and choſen one of her that bare her,*

Cant.

Cant. 6. 8, 9. In this ſenſe alſo it is true, and may be thus taken; As the Lilly among the Thorns, ſo is Chriſts love among the Daughters; one Lilly among many Thorns, one Love amongſt many Daughters, other Profeſſours, Churches, and Societies; *Who ſwear by the Name of the Lord, and make mention of the God of* Iſrael, *but not in Truth, nor in Righteouſneſs; for they call themſelves of the Holy City*, &c. Cant. 2. 2. Iſa. 48. 1, 2. And as was alſo fore-propheſied. *In that day, ſeven women* (Churches, or Congregations) *ſhall take hold of this one Man, Jeſus Chriſt*, (1 Tim. 2. 5.) *ſaying, we will eat our own Bread, and wear our own Apparell*, (as the Man did that had not on the Wedding Garment.) *Only, let us be called by thy name* (Chriſtians) *to take away our reproach*, Iſa. 4. 1. *Many cleave unto him by flatteries*, Dan, 11. 34.) And few heartily receive, or faithfully and conſtantly walk and abide in him unto the end: So that, that may be applied to theſe choſen ones, the *Iſrael* of God, which was ſpoken of *Iſrael* after the fleſh, a Type of the Spiritual Seed. *The Lord did not ſet his love upon you, nor chuſe you, becauſe ye were more in number than any people, for ye were the feweſt of all people; not counted worthy in reſpect of the*

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ſmallneſs of their number to be reckoned amongſt the Nations of Profeſſours, Deut. 7. 6, 7. Chriſt's flock of actual believers, and upright followers of Him, is *a little flock*, Luk. 12. 32. I ſtill mean, as compared with the many or multitudes which are called, and in ſome ſort alſo, the called. And ſo much our Saviour giveth us to underſtand in His Parables which He ſpake in His perſonal Miniſtration. In one He ſaith, *The Kingdom of Heaven is like unto a Net that was caſt into the Sea, which gathered of every kind, ſome good, and ſome bad.* Mat. 13. 47--49. And in another He more plainly and evidently ſignifieth, that of the many to whom the Goſpel is preached, but few comparatively obey it from the heart, or continue ſo to do.

One ſort of the hearers of the word of the Kingdom He compareth to the Way-ſide ground, and and like to it many abide: The word hath little or no entrance into, or impreſſion on them, in reſpect of any willing reception of it from them. The ſower indeed ſoweth his ſeed in the hearts of this firſt ſort of ground, And did they ſuffer it to take place in them, and enter into, and abide in their hearts, they ſhould believe and be ſaved: But they underſtand it not, conſider it not,

ſet

ſet not their hearts to it, open not to let in this bleſſed ſeed, which would convert them in ſo doing; but letting it lye above ground, it is open unto, and fit to be taken away by the Fowls; And the wicked one cometh, and catcheth away that which was ſown in the hearts of ſuch, leſt they ſhould believe and be ſaved: Of this ſort ſo abiding it may be ſaid; *It is a People of no underſtanding; therefore He that made them will not have mercy upon them, and He that formed them will ſhew them no favour*, Matth. 13. 18, 19. *with* Luke 8. 11, 12. Iſa. 27. 11.

Another ſort of hearers He likeneth to ſtony places, or to the rock: they hear the word of the Kingdom, and the glad tidings therein declared: And in ſome meaſure underſtand it: And ſo are not like unto the Way-ſide hearers; for anon, or immediately with joy they receive and gladly entertain it: And do believe for a while what is therein reported, That Chriſt is indeed the Saviour of the World: But theſe have no root in themſelves; they ſuffer not the word to ſink deep enough to break the ſtone or rock at the bottom, and to effect in them an honeſt and good heart, which it would do, were it with the heart believed. *Is not my word like as a fire, ſaith the Lord, and like an hammer*

that

that breaketh the rock in peices, Jer. 23. 28, 29. this is powerful to convert and change the Soul, *Pſal.* 19. 7. But they ſuffer it not to take root downward, but ſtill retain ſome ſtone at the bottom, ſome deſign or enterprize of theirs unbroken: And though poſſibly in hearing this word gladly, they do many things which it is effecting in them, part with many things thereby reproved, and do many things which are good in themſelves; yet there is ſtill ſome one beloved iniquity or other which they will not let this good and powerful word mortifie and root up; ſome luſt or idol remains at the bottom of their hearts, which hinders the ſeed from ſinking deep enough, and and ſo in concluſion the Word becometh unfruitful. *Herod* knew *John* the *Baptiſt* was a juſt Man, and an holy, and obſerved him (or kept him from danger) and when he heard him he did many things, and heard him gladly: But when *John* reproved him for *Herodias* his Brother *Philip's* Wife, and ſaid, *it is not lawful for thee to have her*; he turned not at this reproof of God's inſtruction; he ſuffered not the word of God to purge out and root up this iniquity, but was angry with this faithful reprover, and firſt put him in Priſon, and afterwards cauſed him

him to be beheaded, *Mark* 6. 17--20. *Ezekiels* hearers said one to another, *Come, I pray you and hear what is the word that cometh forth from the Lord: And they come unto thee, saith the Lord, as the People cometh, and they sit before thee as My People, and they hear thy words, but they will not do them; For with their mouth they shew much love, but their heart goeth after their Covetousness: And lo thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words but they do them not: For still from the least to the greatest of them every one was given to Covetousness,* Ezek. 33. 30--32. Jer. 6. 12. Thus it is with too many now in our days; they hear the glad-tidings of good things brought to them in the Gospel of peace; and by and by they receive them with gladness; And they are perswaded that the word of Christ is a *faithful saying, and worthy of all acceptation*; And they marvel at the gracious words therein contained, and wonder that every one doth not give credit thereto. But still they believe in vain; and though they have some love for what they hear, yet they love some thing reproved thereby rather and better; they hold fast a lye in their right hand, while the truth is but

in their heart; they ſet and keep up ſome ſtumbling block of iniquity in their hearts; ſome intemperance, or uncleanneſs, or ſtrife, or covetouſneſs, or pride, *&c.* And by the deceitfulneſs of that ſin which doth ſo eaſily beſet them, they harden their hearts like an Adamant ſtone, ſo that the word ſinks not deep enough into them; And this is afterwards made apparent: For when tribulation or perſecution ariſeth for the word, by and by they are offended: As immediately at firſt they received the word of the kingdom with joy; ſo immediately in time of trial and temptation they are offended, and fall away. —— *Joh.* 3. 19. 2 *Theſ.* 2. 10. *Iſa.* 44. 20. *Matth.* 13. 20, 21. with *Luke* 8. 13.

A third ſort of hearers appear in concluſion to be like the thorny ground, they are ſuch as hear the word, and receive the ſeed: And, it may ſeem, for ſometime receive it to purpoſe, and it brings forth fruit in them. Theſe underſtand as the Way-ſide hearers do not: Theſe have ſome root in themſelves, as the Stony-ground hearers had not: Theſe bring forth fruit; but afterward without any good reaſon or cauſe, they go out and depart from Chriſt Jeſus, and from the mindfulneſs of His Grace and Goſpel,

and

and abide not faithful unto the death: Theſe endure not unto the end, though at firſt they did run well: They continue not rooted and grounded in the Faith: They abide not in Chriſt ſtedfaſt and unmoveable, but forſake the Lord the fountain of living waters, and wander out of the way of underſtanding, and turn aſide to their crooked pathes, after they have eſcaped the pollutions of the world thorow the Knowledge and Doctrine of our Lord and Saviour Jeſus Chriſt; And ſo are like Birds that wander from their Neſts: they are removed from him that called them into the Grace in Jeſus Chriſt: And after they have clean, and indeed, eſcaped from them that live in errour, yet they ſin willingly, and erre from, and forſake the right way, in which abiding they ſhould be ſaved: But they go forth, *Luke* 8. 14. and then the Thorns enter in, *Mark* 4. 19. They were not there always: they were, it may ſeem, rooted out and caſt forth by the Plow of the Goſpel: And had they abidden in Chriſt they had been ſtill preſerved from them. For, *Whoſoever abideth in Him ſinneth not*; He keepeth Himſelf that the wicked one toucheth him not, *in whom the ſeed of God remaineth*, 1 Joh. 3. 6, 9. *with* Chap 5. 18. But going out,

the cares of this world, and the deceitfulneſs of riches, and luſts of other things enter in, *and choak the Word*, and it becometh unfruitful; namely, in concluſion, they bring no fruit unto perfection, none to the harveſt; And ſo none which will abide and appear on their account in the day of the Lord Jeſus Chriſt. Theſe may endure ſome of them a conſiderable time, and even almoſt, though not altogether, unto the harveſt: And how far ſoever they go, or how long ſoever they continue, yet not enduring unto the end, not overcoming and keeping Chriſt's Works unto the end, but going out and departing from Him, and ſo perſiſting, all their righteouſneſs ſhall not be remembred, but for their iniquity that they have committed they ſhall dye for it: there is no reaping if men faint, how long ſoever they have exerciſed themſelves in well doing, *Matth.* 13. 22. with *Mark* 4. 18, 19. 2 *Pet.* 2. 18--20. *Gal.* 6. 9. *Ezek.* 33. 12, 13. *Rev.* 2. 26--29. *Now the juſt ſhall live by faith*, but if he (at any time) draw back, *Gods Soul will have no pleaſure in him*, Hebr. 10. 38. *with* ver. 26. Thoſe that died for their unbelief and murmurings, when they were almoſt come to the borders of the Land of *Canaan*, fell ſhort of the typical reſt, as well

well as they who were upon the ſame account cut off preſently after they came out of *Ægypt*, though they had continued longer in following the Lord, and endured much more hardſhip then the latter: Even ſo ſuch as have put their hand to the Plow, and continued it there a good while, and ſuffered many things, will yet deprive themſelves of the reward, if they bring not forth fruit unto the end: All their former hearing, believing, profeſſing, well doing and ſuffering, will in concluſion be in vain to ſuch as theſe, *Gal.* 3. 4. *Phil.* 2. 12--16. *Luke* 9. 62. Oh that the conſideration hereof may admoniſh and provoke us all, *To be ſtedfaſt, unmoveable, always abounding in the work of the Lord, knowing* (in thus doing and continuing) *our labour ſhall not be in vain in the Lord:* But Chriſt will preſent us in the body of His fleſh, unblameable and unrebukeable, if we continue in the faith rooted and grounded, and be not moved from the hope of the Goſpel, *&c.* 1 Cor. 15. 58. Col. 1. 22, 23. Gal. 6. 9. ſo ſhall we not be like the thorny-ground hearers.

Laſtly, Some there are who receive the Word into the *good ground*, even ſuch as hear the Goſpel and underſtand: And therein they are better then the firſt ſort of hearers com-

pared to the way ſide. And they receive the ſeed in an honeſt and good heart; and therein they are preferred before the ſecond ſort of hearers, who are compared to the ſtony ground. Yea and alſo they keep it, and bring forth fruit with patience and perſeverance: In a patient continuance in well-doing, they ſeek for Glory and Honour, and immortality: And unto them in due ſeaſon God will render eternal Life, *Rom.* 2. 6, 7. Theſe all bring forth fruit unto perfection, though not all alike; but *ſome an hundred fold, ſome ſixty, and ſome thirty*: Yet they continue keeping the ſeed, *the good Word of God*, and ſuffering it to bring forth fruit in them, and to make them fruitful even unto the end. And herein they are differenced from, and do more worthily then, the third ſort of hearers, compared to the thorny ground. Though they indeed for ſome time, yea poſſibly for ſome conſiderable ſpace of time, ſome of them however, did retain the word of the kingdom; but before the harveſt came they grew weary, & fainted in their minds, & ſo deprived themſelves of that reward of the inheritance of which otherwiſe they might and ſhould have partaken: And ſo are compared to, and in concluſion, become like the *thorny ground*; compare

pare Matth. 13. 18--23. *with* Mark 4. 14.-20. & Luke 8. 11--15.

Now in this Parable our Lord confirms the truth of what He affirms in the Parable we are conſidering a part of; to wit, that few of the many who are called are choſen: Among the many hearers of the word of the kingdom, there were three ſorts that in concluſion received the grace of God in vain: And one ſort only that received and retained the love of the truth to be ſaved thereby: Our Saviour in this Parable of the ſeveral grounds, ſpeaks not of the heathen, who have not the Oracles of God committed to them, nor the Goſpel of Chriſt plainly preached among them: nor of ſuch as hear ſuch inſtructions as cauſe to erre from the words of knowledge, and ſuch fooliſh ones as have not the lip of knowledge: For no good fruit can be expected from ſuch fooliſh perſons, and ſuch Doctrines: And therefore the Holy Ghoſt hath councelled us to go from the preſence of ſuch vain talkers; and to ceaſe to hear ſuch inſtructions which are ſo hurtful, *Prov.* 14. 7. & 19. 27. But He ſpeaks of ſuch perſons as were hearers of the good Word of God, the word of Truth, the Goſpel of our Salvation, which was ſpoken unto them, and ſown in the hearts of them

by the good ſower, the Son of Man; And yet amongſt theſe hearers there are but few who are the called according to purpoſe: Oh how few are there that are indeed redeemed from the Earth, and from amongſt men, and who faithfully cleave unto, and follow the Lamb that was ſlain whitherſoever he goeth!

And the Reaſon why there are ſo few choſen is not (as we have ſaid, and may again alſo ſhew) becauſe the moſt were reprobated, or paſt by in a perſonal conſideration from Eternity: Or becauſe, no true and ſaving Grace was vouchſafed unto them; for both theſe are falſe: But becauſe they ſtrive not, or abide not ſtriving to enter in at the ſtrait gate: But againſt all the diſcoveries, convincements, reproofs and operations of the Spirit in the Goſpel, walk on in, or return again unto, *the broad way*, in which there are ſuch multitudes who hold faſt deceit, and refuſe to come unto Chriſt in His way. So much our Saviour ſignifieth when He ſaith unto His Diſciples, *Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be that go in thereat.* Why ſo? *Becauſe ſtrait is the gate, and narrow is the way which leadeth unto Life, and few there*

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be that find it, Matth. 7. 13, 14. And again, when one ſaid unto Chriſt, *Lord, are there few that be ſaved?* (Though our Saviour gives not a direct Anſwer, yet He ſignifieth in His Anſwer, That few comparatively are ſo; and intimately declareth, That mens not being willing to enter in at the ſtrait gate, or not to do it in the preſent time, is the Reaſon: For) He ſaid (not to him only that propounded the Queſtion, but indefinitely) unto them that heard Him: *Strive to enter in at the ſtrait gate, for many, I ſay unto you, will ſeek to enter in and ſhall not be able*, Luke 13. 22--24. He doth not here ſignifie that there was no gate, for ſuch as in the event go to deſtruction; nor that it was not opened, but plainly giveth us to underſtand that there was a gate, and that it was ſo opened that any man might enter therein, *Joh.* 10. 9. Yea that it was held open all the day of Chriſt's mediation, in that it preſently followeth; when once the maſter of the Houſe is riſen up, and hath ſhut to the door, *&c.* Luke 13. 25. clearly implying, That the door was not ſhut until that time, to wit, while the day of God's Grace and Patience is continued, and men are joyned to all the living: But He evidently ſignifieth that the reaſon why few are ſaved

ſaved is, becauſe they ſtrive not, or will not ſtrive to enter in at this ſtrait gate, *Ezek.* 33. 31, 32. The gate is indeed ſtrait; A Man in entring muſt deny and renounce himſelf daily, his ſinful and fleſhly luſts that war againſt the Soul: his wiſdom, righteouſneſs, will, deſigns, and enterprizes: his covetouſneſs and love of the World, and the things thereof: his deſires of vain-glory, praiſe, and honour of Men, and friendſhip of this World: his eaſe and pleaſure: his inordinate affection to neareſt and deareſt relations, yea and to his own life alſo; Yea and whatſoever doth hinder him, or would turn him aſide from coming unto, and following after Jeſus Chriſt. And the *way is narrow which leadeth unto life*; it is an afflicted, perſecuted way, and thoſe that walk in it muſt *thorow much tribulation enter into the Kingdom of God*, Acts 14. 22. *They that will live godly in Chriſt Jeſus ſhall ſuffer Perſecution*, 2 Tim. 3. 11, 12. Chriſts Diſciples and Followers, I mean ſuch as are His Diſciples indeed, *ſhall be hated of all Men for His name ſake*: not only of profane ones, though they will be the ſong of the Drunkards, and the by-word of baſe nameleſs Men, who are viler then the Earth: but alſo the appearingly righteous and zealous ones will reproach and villifie

villifie them, and the Doctrine profeſſed by them, and caſt out their names as evil for the Son of Man's ſake; their Mothers Children will be angry with them, *Cant.* 1. 6. their Brethren will hate them, *Iſa.* 66. 5. And the Sons of the Sorcereſs, the ſeed of the Adulterer and the Whore, ſuch as are begotten of divers and ſtrange Doctrines, will ſport themſelves againſt them, and make a wide mouth, and draw out the tongue againſt them, *Iſa.* 57. 3, 4. ſo that in coming unto, and following after Jeſus Chriſt, they can expect nothing but frowns, cruel mockings, reproachful words and geſtures, ſcoffings, afflictions and perſecutions from all that are not of their own company: He that is not with them is againſt them: ſo that they that will come after Chriſt, muſt not only deny themſelves, but alſo take up their croſs daily and follow him. For God hath predeſtinated and fore-ordained that all that are lovers of Him, *who are the called according to purpoſe*, and ſo Gods Elect ones, ſhould be conformed to the Image of His Son, that He might be the firſt-born among many Brethren: That as He was deſpiſed and rejected of Men, a Man of Sorrows, and acquainted with grief, ſo they alſo ſhould be made like unto Him, and

drink

drink of the ſame cup whereof He drank, *Matth.* 16. 24, 25. *Luke* 9. 23, 24. *Rom.* 8. 28, 29--33. Now becauſe moſt of them who are called by the Goſpell when they hear this ſaying are offended, crying out in their hearts at leaſt, *This is an hard ſaying, who can hear it?* as they *Joh.* 6. 60. and will not ſtrive to enter in at this ſtrait gate, nor walk in this narrow way which is ſo perſecuted; hence it comes to paſs that Chriſts flock of actual and unfeigned believers is a little flock, and ſmall amongſt the thouſands of ſuch as are called, and call themſelves by the name of Chriſt. And ſo we have ſeen the truth of our Saviours ſaying in this place, elſewhere confirmed, and have conſidered and ſhewed the reaſon thereof, why few of the many called ones are choſen.

And this aſſertion and inſtruction of our Saviours, *That few are choſen*, may be of uſefulneſs unto us.

1. To ſhew unto us how little reaſon they who hear and believe the Goſpel with the heart, have to glory or boaſt of the multitude of them that come amongſt them, and who are called thereby: ſeeing they know from the teſtimony of Chriſt, that of thoſe many to whom the joyful ſound is proclaimed, few unfeignedly entertain it, or yeild up them-

themſelves to the ſaving operations of it. Indeed it may be matter of gladneſs to them, that many do come to hear the Goſpel of peace: for how can Men believe on Chriſt, if they hear not the Doctrine concerning Him? But when they wiſely conſider, That many who are called by the Goſpel are only ſo, and will not come to Chriſt that they may have life, it occaſions ſadneſs unto them, and keeps them ſober, and preſerves them from glorying in the numerouſneſs of them who come amongſt them. Other perſons who glory in appearance, and not in heart, are apt to be lifting up, and priding themſelves in their great companies, and in the many hundreds that come to hear the doctrines of ſuch as conſent not to wholſome Words, the Words of our Lord Jeſus Chriſt, and the Doctrine according to Godlineſs. But alas, for thoſe who are indeed the Diſciples of Chriſt, they have ſo many occaſions of ſorrow and ſighing preſented to them, even amongſt ſuch as are profeſſedly one with them, that inſtead of boaſting of their numbers, rivers of Waters run down their eyes, becauſe ſuch keep not Gods Law, *Pſal.* 119. 136, And ſometimes thoſe who are in any good meaſure upright, are ready to take up that wiſh of the Prophets: *Oh that we had*

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in the Wilderneſs a lodging place of Way-faring Men, that we might leave the generality of our Brethren profeſſedly. and go away from them, as *Jer. 9. 2, 3.* For though, as the Apoſtle ſaith, *they have all heard,* and many of them oftentimes heard, *the Goſpel of Chriſt*; yet they have not all obeyed the Goſpel, for *Iſaias* ſaith, *Lord who hath believed our report?* Rom. 10. 14—16—18. Joh. 12. 37, 38. Oh how few are there who from the heart obey that form of Doctrine that hath been delivered to them! *The Kingdom of Heaven,* in the gracious and ſpiritual adminiſtration of it, *is like to a Net caſt into the Sea, that gathereth of all kinds*: But how few are willing to be drawn out of their Elements into Jeſus Chriſt! And to forſake, and go on to forſake all, that they may be and continue His Diſciples indeed! Were this conſidered, it would preſerve them from glorying in their number, and cauſe them rather to ſay; *Woe is us, for we are as when they have gathered the gatherings of ſummer, as the grape-gleanings of the Vintage, there is no cluſter to eat,* Mich. 7. 1, 2.

2. It might alſo awaken and provoke us all, To examine our ſelves in the Glaſs of the Goſpel, and ſee whether we our ſelves are only of the many called, or whether we be

alſo

also of the few who are chosen. Indeed, if all who are called by the plain and faithful ministration of the Gospel were chosen also, we might save our selves this labour, and rest secure and well satisfied, that we are of the remnant according to the election of Grace; Or if the greatest part of the called ones were elected also, it might not so greatly concern us to search and try our selves, and inquire so diligently into this matter: But when our Lord, who is the truth it self, saith, *few of those invited by the Servants are chosen*, it greatly concerns us to try our selves, that we may not think our selves to be something when when we are nothing, and so deceive our selves; which will be the saddest and miserablest cheat, and of the most pernicious and everlastingly destructive consequence that ever was, *Gal.* 6. 3, 4. *Examine your selves whether ye be in the Faith, prove your own selves; know ye not your own selves that Jesus Christ is in you, except ye be reprobates?* 2 Cor. 13. 5. What a sad thing will it be for us to sport our selves in our self-deceivings, as too many do? 2 *Pet.* 2. 13. Better it is now for us to deal faithfully with our selves, then to flatter our selves, or be flattered by others to our endless and eternal misery and calamity. Come we then to

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the light of the Lord, the Gospel of Christ, and therein and thereby we may see our selves, whether we be chosen or no; *Even he that is an hearer of the word and not a doer, is like unto a man that beholdeth his natural face in a Glass; for he beholdeth himself:* Even as a man may see his natural face in a Glass, and see whether it be clean and free from spots and pollution or no: so a man that is only called by, and an hearer of the word of Truth, may see himself, and see what manner of person he is, *Jam.* 1. 22, 23, 24. He may see whether he be chosen out of the World by the Grace of God, or whether he be not, but still remain in, or be turned back again into the World, and so is at present rejected of God, and not loved with peculiar manner of love: As the Apostle intimateth, 2 *Cor.* 13. 5. And if by this Glass we see we are hearers, and of the called only, Oh let us give no rest to our eyes, nor slumber to our eye-lids, until we so receive and retain the Grace of God which brings Salvation to us, that we may be chosen out of this miserable condition, and redeemed from amongst Men, that it may be well with us for ever, and we may not perish with the World. And if it appear that we are of the number of those who are chosen,

that

that we ſtill abide and continue in the Doctrine of Chriſt, that we may have both Father and Son, 2 *Joh.* 9.

Inq. But ſome may ſay, how may we know whether we be of the choſen number or no? declare a little more particularly how we may know it.

Anſw. Thoſe who are indeed choſen do know that they are of God, and that the whole World lieth in Wickedneſs, as 1 *Joh.* 5. 19. by *keeping His Commandments*, as the Apoſtle ſaith, *Hereby we know that we know Him, and are in Him, if we keep His Commandments*, 1 Joh. 2. 3–5. *And he that keepeth His Commandments dwelleth in Him, and He in him*, chap. 3. 24. that is to ſay, in more and plainer words, *His Commandments are, That we believe on the Name of Jeſus Chriſt, and love one another as He hath given us Commandment*, 1 Joh. 3. 22–24. He that hath and keepeth theſe, hath right unto *the tree of life, and ſhall enter in thorow the gates into the City, even into the new Jeruſalem*, Rev. 22. 14. that is to ſay, they do know they are choſen.

1. By this, *That the Faith they have received, is the Faith of our Lord Jeſus Chriſt*, and according thereto, they believe with the heart that good report the Father hath given

of Christ in His Word and Sayings, in which He hath testified; *That He sent the Son into the World, not to condemn the World, but that the World thorow Him might be Saved:* And so they believe on the Name of the Son of God, *Joh.* 3. 16—18. they have their Faith begotten by, closing with, and founded on, not Mens Doctrines, or their own Thoughts and Imaginations, which they know to be corrupt and evil; But they have received and retain for their Faith, nothing else then the Word of God and Testimony of Jesus, which was witnessed by the holy Prophets in former times, and is now revealed to us by the Apostles of our Lord and Saviour Jesus Christ: And so they believe on Christ as the Scripture hath said and testified of Him, and not as Men in their Glosses and Interpretations speak of Him. They call no meer Man whatsoever their *Rabbi*, nor own any to have dominion over their Faith but Jesus Christ, and God in Him: He is their only Law-giver in this respect, the Father of their Spirits, the Lord of what they believe: And so according to His testimony they believe Him to be the Son of God, the Saviour of the World, the only Foundation of Faith and Hope, the only Fountain of all the fulness of Grace

and

and Truth, the only Bread and Water of Life, the only door of approach to God, the only Lord of our Faith and Conſciences, the only High Prieſt and Mediatour between God and Men: And according hereto, they come unto and depend on Him in His way, for bottoming all upon Him, for receiving all from Him, for living continually by Him and to Him, for approaching to God thorow Him, and expecting and waiting thorow His Spirit for His perfecting all that concerns them, *&c.* And ſo they hold forth this word of Life in Word and Converſation. And he that thus believeth on the Son hath the Witneſs in Himſelf, and gives not God the lye, but hath ſet to His Seal that God is true in all He hath teſtified of His Son, 1 *Joh.* 5. 10, 11. *Joh.* 3. 33. And in receiving this Teſtimony of Jeſus, they receive alſo therewith certainly and undoubtedly the Spirit of Gods Son, *Gal.* 3. 2-5. *which Spirit beareth Witneſs with their Spirit*, with their enlightened mind and judgment, *that they are the Sons of God*, Rom. 8. 16. *And hereby they know that they dwell in Him, and He in them, becauſe he hath given them of His Spirit: And they have ſeen* (in the light, and by the evidence thereof) *and do teſtifie, that the Father ſent the Son to be the*

Saviour of the World, 1 Joh. 4. 13, 14. with 2 Cor. 13. 5.

2. They alſo know they are choſen by this, that this Faith worketh in them by Love, *Gal.* 5, 6. and therein is efficacious in them. And ſo they are diſtinguiſhed from, and preferred before ſuch as ſay, they have Faith, and have not its works, and ſo believe in vain: But this Teſtimony of Jeſus being received by them, not as the word of man, but as it is in truth the word of God, it worketh effectually in them. From the knowledge and belief of Gods love in Chriſt, His firſt love, they are begotten and prevailed with to love God, even to love Him with all the heart and mind, and ſoul, and ſtrength: And ſo to love Jeſus Chriſt, *as to ſuffer the loſs of all things, and count them but dung in compariſon of Him.* It makes them willing to part with their Sins and Idols for His ſake, and prefer Him before all other things, which they may love with a moderate affection, 1 *Joh.* 4. 16--19. And this love of God in Chriſt known and heartily believed by them, begetteth them unto, and effecteth in them a delightful love to thoſe who are begotten of Him, and that not in word and in tongue only, but in deed and in truth: *And by this they know that they are*

paſſed

paſſed out of death into life, becauſe they love the Brethren: And hereby they know they are of the truth, and can aſſure their hearts before God, 1 Joh. 3. 14. 18--19. & 5. 1. And alſo they are taught and led of God by this love of His to the love of all men, even to love them with a love of pity and compaſſion, and to teſtifie love to them according to their needs, as they have opportunity, Mat. 5. 44, 45. *He that ſaith, I know Him, and keepeth not His Commandments is a liar, and the truth is not in Him: But whoſo keepeth His word* (in Faith and Love) *in him verily is the Love of God perfected: hereby know we that we are in Him*, 1 Joh. 2. 4, 5. And ſo hereby we may know whether the Grace of God hath its electing efficacy upon us. And ſo alſo on the contrary, we may be aſſured we are not of this choſen Generation, if we reject the teſtimony of God concerning His Son, 1 *Joh.* 5. 10, *Joh.* 14. 21--24. or receive it in vain, and are not ſaved and ſanctified thereby; But however we profeſs to believe the teſtimony God hath given of His Son, yet while we love darkneſs rather then light, and impriſon the truth, profeſſed by us in unrighteouſneſs, we believe in vain, and ſo perſiſting, ſhall miſerably deceive our ſelves, *Joh.* 3. 19. *Rom.* 1. 18. *Jam.* 1. 22.

In this the children of God are manifeſt, and the children of the Devil: *Whoſoever doth not righteouſneſs* (believes not with the heart the record God hath given of His Son, 1 *Joh.* 2. 29. with *chapt.* 5. 1, 10. & 4. 6.) *is not of God, neither he that loveth not his Brother*, 1 Joh. 3. 10. Theſe two, Faith and Love being had and kept by us, to wit, *The Faith of our Lord Jeſus Chriſt, and Love wrought thereby*, we herein keep the Commandments of God; and have the new Creature, and are in ſome meaſure new Creatures, compare 1 *Cor.* 7. 19. with *Gal.* 5, 6. & *chapt.* 6. 15. And he that is called by, and an hearer of the Goſpel, may in the Glaſs of the perfect law of liberty behold himſelf, that he is at preſent none of Gods elect, if he have not the Faith of God, and our Lord Jeſus; if he believe not with the heart the Word of God and Teſtimony of Jeſus, ſo as to work effectually in him in ſome meaſure: Or if he hath not this love begotten, produced and continued in him, by this faith, as hath been ſaid, *Jam.* 1. 22, 23--27.

And hereby alſo we may diſcern and know the Election or non-election of other perſons; ſo as to have, or not have, delightful love towards, and fellowſhip with them that

that come amongst us; As the Apostle *Paul* saith, not only of himself, but also joyns with himself *Silvanus* and *Timotheus*, in this knowledge of others: knowing brethren beloved your Election of God; (to wit, by their work of Faith, and labour of Love, &c.) *For*, saith he, *our Gospel came not unto you in word only, but also in power, and in the Holy Ghost*, &c. *And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost*, &c. *And they were also taught of God to love one another, and all Men*: Hereby they knew the election of these *Thessalonians*: first it was the Apostles Gospel which was heartily received by them; and that not as the word of men, but as the Word of God: And this wrought effectually in them, to turn them, and they did turn unto God from all their Idols, 1 *Thes.* 1. 3, 4-10. & 2. 13. & 3. 12, 13. & 4. 9, 10. And whatever zeal men may have, or whatever reformation be wrought in them, or whatever profession they make, or conversation they have: Yet if they hear, and imbrace not Gods Words, if they receive not the Faith of Christ as His Faith, they are not of God, *Joh.* 8. 47. 1 *Joh.* 4. 6. *Whosoever transgresseth and abideth not in the Do-*

trine of Christ hath not God, 2 Joh. 9. Or though men do in some sort believe the Word of God and Testimony of Jesus; yet if this be not yielded up unto, and suffered to work effectually in them, they do believe in vain, and they are vain men, 1 *Cor.* 15. 2. *Jam.* 1. 26, 27. & *chapt.* 2. 14 — 20, 22, &c.

Yea and by this Faith and Love, and the Fruits and Effects thereof, as being held forth unto, and before others; even those who are of the World may know, that those that walk in this Faith which worketh by Love, are Christs Disciples indeed, and so Gods Elect ones: they are Christs Disciples known and read of all Men, being by these two, manifestly declared so to be, even to such as hate them, and therefore make war with them which keep the Commandments of God, and have the testimony of Jesus Christ, 2 *Cor.* 3. 2, 3. with *Rev.* 12. 17. & 14. 12. *By this shall all men know that ye are My Disciples*, saith our Saviour, *if ye have Love one to another*, Joh. 13. 34, 35. But we shall add no more to this use.

3. In that the Elect and chosen ones of God are few, it sheweth unto us the wonderfulness of Gods care concerning them, and protection over them, in preserving such an handful amongst

amongſt ſo many enemies: They are like a Lilly amongſt many Thorns, *Cant.* 2. 2. like a Turtle Dove amongſt a multitude of birds of prey, *Pſal*, 74. 19. And yet they are and ſhall be preſerved, becauſe they have a ſtrong redeemer, and a careful and faithful Shepheard, who will keep them and preſerve them from this generation that hates them, and that for ever, *Pſal.* 12. 7. *If it were not the Lord who were on their ſide, they may always ſay: if it were not* Jehovah *who is on their ſide, when men riſe up againſt them, they had been often ſwallowed up quick, when mens wrath was kindled againſt them*, Pſal. 124. *But God is for them, and who then can be againſt them?* Rom. 8. 31--33, 34. *The Lord is their Shepheard, and they ſhall want no good thing: And their Salvation is of the Lord, He is their ſtrength in the time of trouble: And He ſhall help them and deliver them, He ſhall deliver them from the wicked, and ſave them becauſe they truſt in Him*, Pſal. 23. & 37, 39, 40. And hence alſo,

4. This inſtruction contains conſolation and incouragement in it againſt cauſe and occaſion of fear and diſcouragement: That the Elect are few, cauſeth fear to them: hence they are incouraged and ſtrengthned againſt their fear occaſioned by the ſmallneſs

of

of their number. *Fear not little flock*, Luk. 12. 32. *fear not thou worm* Jacob, *and ye few men of* Iſrael, *Iſa.* 41. 14. But that theſe few are choſen, choſen out of the World, choice ones in Gods account, and loved with delightful, well pleaſed, everlaſting love, this is proper and powerful to ſtrengthen them againſt the fear of evil: And to encourage them to lift up the hands that hang down, and the feeble knees. Hence ſuch incouragements and conſolations are propounded to them as theſe: *thou art My ſervant. I have choſen thee, and not caſt thee away: fear thou not, for I am with thee, be not diſmayed, for I am thy God*, Iſa. 41, 8, 9, 10--14. *Hear now, O* Jacob *My ſervant, and* Iſrael *whom I have choſen: Thus ſaith the Lord that made thee and formed thee from the Womb, which will help thee: fear not, O* Jacob *My ſervant, and thou* Jeſhurun *whom I have choſen: fear not, neither be afraid*, Iſa. 43. 1--5. & 44. 1. 2--8. The ſmallneſs and littleneſs of their number might occaſion them to think God will take no notice of them: But the conſideration of what is here affirmed of this ſmall company, that they are choſen, choſen of God and precious in His eſteem, is incouraging unto them: He will take them, though but one of a City, and two of

a Family, and will bring them to *Zion*, Jer. 3. 14. Thou haſt a few names even in *Sardis which have not defiled their Garments*: *And they ſhall walk with me in White, for they are worthy*, ſaith our Saviour, *Rev.* 3. 4. And though He ſift the Nations among whom they are like as Corn is ſifted in a ſieve: Yet ſhall not one Corn, no not the leaſt Grain, fall to the Earth, *Amos* 9. 9, 10. And that they are choſen may cauſe them to liſt up their head againſt the evil and fear of their Enemies; And aſſure them that God will avenge them in due time. *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth*, &c. —— *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? nay in all theſe things we are more then Conquerours thorow Him that loved us, and whoſe Elect we are*, Rom. 8. 33--37--39. And ſhall not God avenge His own Elect, which cry unto Him day and night though He bear long with them? I tell you, ſaith Chriſt, *He will avenge them ſpeedily*, Luk. 18. 7, 8. Yea though they are few in number, yet becauſe they are choſen, they may be confident God will provide what is good for them while they are here in this World: And hence our

Saviour

Saviour ſaith, *Fear not little, little flock*, fear not Enemies, fear not Wants and Neceſſities, *for it is your Fathers good pleaſure to give you the Kingdom*; And therefore aſſuredly He will give you meat, drink and cloths, and no good thing will He withhold from you in ſeeking His Kingdom rather then any other thing, *Luk.* 12. 31, 32, 33. with *Jam.* 2. 5.

5. Seeing that few of the called are choſen, it may preſerve us from being deceived by myſtery *Babylon* (and any other like her) who flatters and perſwades others, telling them that ſhe is the holy Catholick Church: And that ſuch as joyn themſelves unto, and abide in Communion with her, are the true Sons of the Church, and in a good and happy condition: And living and dying therein ſhall be happy for ever. Alas, how plainly doth it appear that ſhe is miſerably miſtaken, and ſuch as liſten to her; By what our Saviour here ſpeaks, and ſpeaks Prophetically of the *Gentiles* alſo, amongſt whom few are choſen. It may be more readily and reaſonably believed, That very few amongſt them are called by the Servants in the plain and faithful declaration of the Goſpel of Chriſt, (ſeeing they ſteal away the word of the Lord, in the Records of them

them from the people, as alſo others do in their vain and fooliſh interpretations and gloſſes) then that many, or moſt of them are choſen, and ſhall hereafter inherit eternal life. And it is good for us rather to mind what the Holy Ghoſt ſaith unto us, then to liſten to her lies, dreams and deluſions; who ſaith, *If any man Worſhip the Beaſt, and his Image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation: And he ſhall be tormented with Fire and Brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb; And the ſmoak of their Torment aſcendeth up for ever and ever*, &c. Rev. 14. 8, 9, 10, 11. & chap. 18. 4, 5, 6.

6. That few of the called are choſen, may be uſeful alſo to preſerve us from ſuch, and ſuch like ſayings as theſe, *viz.* [Every man is bound by the commandment of God to believe that he is choſen in Chriſt to Salvation; eſpecially he that profeſſeth Faith in Chriſt: And when we ſay every man is bound to believe this, we except none, no not the reprobates, who neither at any time do, nor can believe in Chriſt; And if the reprobate believe it not, he ſinneth moſt grievouſly

grievouſly of all.] Oh how Evil and Dangerous are ſuch expreſſions! And what occaſion do ſuch perſons give to others to believe them in nothing they ſay? Theſe perſons, who thus ſpeak, deny that Chriſt died for all, and yet they tell us [every man is bound to believe that he is Elected in Chriſt:] And how falſly do ſuch ſpeak, as will appear, if we briefly conſider? 1. That which is to be believed in this ſaying is a manifeſt lye, as with reſpect to the moſt of men even amongſt the called ones alſo, as is ſhewed; And ſo ſuch perſons even ſay in ſuch like expreſſions, That moſt men are bound to believe a lye. 2. It is ſuppoſed in this ſaying, that every one is bound to believe that he is Elected in Chriſt [by the command of God.] In which ſaying they firſt ſignifie, That the God of truth doth command men to believe a lye: Oh fooliſh charge! And then alſo they belye Him in ſaying, they are bound by His Command ſo to believe; when as He never commanded them, nor came ſuch a thing into His mind. 3. In this former ſaying alſo is intimated; That if the reprobate do not believe he is Elected in Chriſt, he ſins moſt grievouſly of all: And ſo it is ſignified, the moſt heinous iniquity in the reprobates (as they call them)

them) is, that they believe not a lye; And for this they ſhall be damned hereafter: How contrary is this to what is ſpoken in the Scripture of truth! 2 *Theſ.* 2. 10--12. And how contrary is this and ſuch like ſayings to our Saviours Doctrine here! So that I' hope this brief mention of one, will render that and its fellows ſufficiently abominable and loathſome to us.

7. And laſtly, Seeing few of the called are choſen, let it provoke us all ſo to obey the heavenly call by the Goſpel, that we may come out from among men, and be ſeparate, and touch no unclean thing, that He may receive us, and may be a Father unto us, and we may be Sons and Daughters unto Him, who is the Lord Almighty, 2 *Cor.* 6. 17, 18. *Oh let us not receive the Grace of God in vain! But let us incline our Ears unto His call, ſo as to come unto Him, let us hear that our ſouls may live, and He may make an everlaſting Covenant with us, even the ſure mercies of* David, *Iſa.* 55. 2, 3. And to move us hereto, let us conſider the laſt thing propounded to be ſhewn; namely,

3. That it is the great and inexcuſable iniquity of thoſe Men who are called by the Goſpel, in the faithful miniſtration of it by the Servants, that they are not choſen:

And

And ſuch an one as is highly provoking to the great King. Thus it plainly appears here in the foregoing verſes: firſt it appears to be an inexcuſable iniquity, in that *when the King came in to ſee the gueſts, and ſaw there a Man which had not on a wedding Garment, He ſaith unto him, Friend, how cameſt thou in hither not having a Wedding Garment? And he was ſpeechleſs.* He was ſo ſilent to, or ſilenc'd by this Queſtion, that he had not one word to ſay for himſelf. If there had been none for him, he might readily have made that reply; But this he could not do, for all things were ready. Or if he had not been acquainted with it, and called to it, this might have been a conſiderable excuſe: But ſuch a Plea he could not make; for he was called, and was one of the called ones into the houſe. Or if he could not have put it on, or it had been ſo far out of his reach that he could not come at it; this would have furniſhed him with an Anſwer near at hand. But he was convinced that his iniquity was altogether an inexcuſable iniquity; *And therefore he was like a dumb man that openeth not his mouth.* Again, it plainly appeareth, that this iniquity is highly and eternally provoking to the great King, by the judgment which ſuch as are not choſen are therefore ſen-

ſentenced unto, and ſhall in due time have executed upon them. *Then ſaid the King unto the Servants, bind him hand and foot* (who was tongue-tyed before) *and caſt him into outer darkneſs, there ſhall be weeping and gnaſhing of the Teeth*, ver. 11--13. But why muſt he be thus dealt with, and proceeded againſt? It followeth as the Reaſon: *For many are called, but few are choſen*: He muſt therefore periſh for ever, becauſe he would not come to Chriſt that he might be choſen: Him that cometh He will in no wiſe caſt out; but it appeareth this man came not to Chriſt to this end, in that he was caſt out: And therein his ſin was written on his puniſhment; he was thus ſeverely judged becauſe he was not choſen, compare *Joh.6.* 37. Matth. 22, 13.

But as it appears here to be a great provoking and inexcuſable iniquity that men are not choſen, ſo we ſhall a little further demonſtrate the truth hereof, and ſhew how it appears to be ſuch an heinous, cloakleſs, and provoking iniquity: And in ſo doing, I ſhall take the courſe which our Saviour and the Apoſtle ſometimes do, to wit, lay over again what I have ſaid before, *Joh.* 14. 28. *Gal.* 1. 8, 9. *Phil.* 3. 1. And ſo,

1. It doth appear to be a great and inexcusable iniquity that men are not chosen during the day of Gods grace and patience, if we do consider what is proposed to, and set before men by Christs faithful Servants in their calling them, and to which they are called that they might be chosen: they are called unto Jesus Christ, to the fellowship of Gods Son Jesus Christ, 1 *Cor.* 1. 9. And so

1. They are called unto the abasement and sufferings of Jesus Christ, to the Marriage of the Son of the great King, in which the Lord hath created a new thing in the Earth, a woman hath compassed a Man, * *Jer.* 31. 22. Gods own Son was made of a woman, and made under the Law: God made all our sins and trespasses to meet together on him, and executed upon him the judgment of the World. He was tormented for our Transgressions, bruised for our iniquities, the chastisement of our peace was upon Him. It pleased the Lord to bruise Him, He put Him to Grief: He was oppressed and He was afflicted: And God brought Him into the dust of death. And all that which He indured, as it was inflicted on Him, or permitted and ordered unto Him by the Father, it was for our sins and offences.

offences. He ſuffered for ſins once, the juſt for us unjuſt ones; He was delivered for our offences; His Soul was made an offering for our ſins. And hereunto are men called firſt of all, to the end they might be choſen out of this preſent evil World, *Joh.* 3. 14. 1 *Cor.* 15. 1--3. *Gal.* 1. 4. & 3. 1. and in this abaſement and Croſs of Chriſt is ſhewn unto Men.

The vileneſs and odiouſneſs of their ſins, and the neceſſity of their being Waſhed and Sanctified therefrom, to the end they might lay apart all filthineſs and ſuperfluity of naughtineſs, as it is thus reproved and diſcovered. In the Fleſh of Chriſt, and in what He hath ſuffered therein, God hath wonderfully condemned and judged againſt ſin, and ſhewed His utter and irreconcileable hatred thereto, and abhorrency thereof, *Rom.* 8. 3. *This was the day of the vengeance of our God, in which He took vengeance on our iniquities in the Perſon of His own Son, who knew no ſin, but was Holy, Harmleſs, Undefiled,* &c. *Iſa.* 61. 1, 2. And though His own Son cried out, *My God, My God, why haſt Thou forſaken Me? Why art Thou ſo far from helping Me, and from the Words of My Roaring?* Yet His God was ſo Holy, one of ſuch pure Eyes as that He could not endure Iniquity,

and therefore He spared Him not, but delivered Him up for our Offences, Psal. 22. 1--3. with Rom. 8. 32. & 4. 25. Herein He hath manifested the exceeding sinfulness of sin, that it might be abhorred and abstained from by us; in that it could not possibly *be purged away by the blood of Bulls and Goats, nor by any Offerings and Sacrifices of the Law*, Heb. 10. 1--4. But Christ must come into the World to suffer for them; and all His Sufferings would not avail, unless He dye for them: it was not one drop, nor twenty drops of His Blood would make peace for us, but Christ must needs Suffer, and lay down His Life for us, *Acts* 17. 3. It was otherwise impossible for our sins to be satisfied for, and purged away, *Matth.* 26. 39, 42. For without doubt, the Father, who so infinitely loved His own Son, would not without an absolute necessity have pleased thus to have dealt with Him. Herein brightly and most clearly appears the odiousness of our sins unto God. And unto this Cross of Christ are men called by the Gospel that they might look unto Him who was Crucified for them, and be saved from their sins, *Isa.* 45. 22. with *Gal.* 3. 1. And those that do thus come unto it, as called by the Gospel, are made willing to hate and deny that which is so displeasing

pleaſing and abominable to God, and which is rendred ſo to be in the Blood of Chriſt, which is therefore alſo called, *the Blood of Sprinkling*, Heb. 9. 14. & 10. 22. & 12. 24. To this purpoſe the Apoſtle *Paul* ſaith, *How ſhall we that are dead to ſin* (by the death of Chriſt) *live any longer therein? Know ye not that ſo many of us as were Baptized into Chriſt, were Baptized into His Death?* into His perſonal Abaſement, Sufferings and Death, whereto He was Abaſed, and which He ſuffered for our ſins, 1 *Pet.* 3. 18. And how ſhall we then continue in ſin! God forbid; let not ſuch a thing be ever done by us: The beholding ſin in the Blood of Chriſt did fill them with an abhorrency and deteſtation of their ſins, *Rom.* 6. 1--3. And by the precious blood of Chriſt, the Apoſtle *Peter* ſignifieth, *the Believers to whom he wrote were redeemed from their vain converſation, in which ſometimes they walked, when they walked in Laſciviouſneſs, Luſts, Exceſs of Wine, Revellings, Banquettings, and abominable Idolatries,* 1 Pet. 1. 18, 19. with chapt. 4. 3. *Hereby they were called out of Darkneſs*, out of themſelves, who were ſometimes darkneſs, and out of their ſinful and polluted condition and ways, *into Gods marvellous light, and ſo were made of the elect and choſen*

generation, 1 Pet. 2. 9. with Eph. 5. 8.

Yea and in the croſs of Chriſt, the vanity and emptineſs of our Idols is diſcovered to us, and therefore it alſo evidenceth the great iniquity of thoſe men who prefer vain things before the Lord of Glory.

Herein is made known and ſhewn unto us the vanity and unprofitableneſs of the world, and the riches thereof, *In that we were not redeemed with corruptible things as Silver and Gold, but with the precious Blood of Chriſt*, 1 Pet. 1. 18, 19. *They that truſt in their Wealth, and boaſt themſelves in the multitude of their riches: none of them can by any means redeem his Brother, nor give to God a ranſome for him*, Pſal. 49. 6--8.

In the Croſs of Chriſt is alſo diſcovered to us, the bruitiſhneſs of our Wiſdom and Knowledge; In that this Wiſdom was not found in the land of the living, how we might be redeemed & brought back to God, from whom we were baniſhed, *Job* 28. 12--21. 2 *Sam.* 14. 14. nay, not only ſo, but our judgment ſtood croſs and contrary to that bleſſed way and means which God hath in His Wiſdom and Pity found out and deviſed, *that His baniſhed might not be expelled from Him*, Joh. 12. 31. & 16. 11.

And

And herein the Honour and Glory of this World is manifeſted to be vain, and without avail, as to our acceptance with God; in that Chriſt refuſed it, *and was made as the filth of all things: His Viſage was marred more then any mans, and His form more then the Sons of men: He received not Glory from men, but He was a reproach of men, and deſpiſed of the People*, Joh. 6. 15. & 5. 41. Iſa. 52. 14. & 53. 2, 3. Pſal. 22. 6, 7.

Herein is declared to us, *That the friendſhip of this World is enmity with God: In that our Lord Jeſus was hated and villified by the World, diſallowed, rejected and refuſed by the men of it, as one that was judged altogether unworthy, and unmeet to be loved and delighted in by them*, Joh. 7. 7. & chap. 15. 18. & 17. 14. 1 Pet. 2. 4.

Herein we may ſee the unprofitableneſs of our own works of Righteouſneſs, and of all we can do or perform in any wiſdom and ſtrength of our own, to juſtifie us and render us acceptable in the ſight of God, in that Chriſt muſt needs have ſuffered: *For if Righteouſneſs could have come by the Law, then Chriſt died in vain*, Gal. 2. 21. The Holy Spirit in Glorifying Chriſt, and taking of His things and ſhewing unto us, doth convince the World of Righteouſneſs, and

ſhews unto us the vanity and unavaibleneſs of ours, *in that He is gone to the Father, and we ſee Him no more*, Joh. 16. 10.

And ſuch a diſcovery of the vanity of our Idols are we called unto in the Sufferings of Chriſt, *That no fleſh might glory in the preſence of God*, 1 Cor. 1. 29--31. *but that thorow His Croſs the World*, in the Riches, Wiſdom, Honour, Glory, Cuſtoms, Faſhions, Friendſhip, Righteouſneſs, *&c. might be Crucified unto us, and we to the World*, Gal. 6. 14. *That we might not love the World, nor the things that are in the World*, 1 Joh. 2. 15. And indeed in the Croſs of Chriſt God hath wonderfully ſtained the pride of all our gloryings, and brought into contempt all the honorable things of the Earth and World, that we might not ſet our hearts upon them, nor glory in our enjoyment of them, nor covet after them, nor truſt in them; ſeeing they were not crucified for us, nor contributed any thing to our being delivered from that ſo great a Death, under the ſentence whereof we were fallen, nor to the procuring and obtaining eternal Redemption for us, 1 *Pet.* 1. 23--25. with *Iſa.* 40. 6--9. 1 *Cor.* 1. 13.

2. Yea, and unto Chriſt are men called by His faithful Servants in their preaching to them the Goſpel, as unto one in whom all things

are

are ready and prepared for them, *Mat.* 22. 4. Luk. 14. 17. Even all things appertaining unto, and in which consists the Kingdom of Heaven: and so unto such things as are infinitely better then our Sins and Idols: *unto those spiritual blessings in Heavenly things, wherewith God hath blessed us in the Person of His Son*, Eph. 1. 3. unto Him are we called who is the desire of all Nations; In whom there is that which may answer unto, and satisfie all their desires: And in whom is to be found by way of eminency and excellency, that which they desire after, and seek for, in wrong objects, *and in such crooked Paths as in which they can find no peace*, Hag. 2. 7. *To Him are men called, in whom there is fatness to delight their Souls; a river of pleasures of which they may drink, and drink abundantly; In whom are hid all the treasures of Wisdom and Knowledge*, Psal. 36. 7, 8. Col. 2. 3. *In whom is everlasting Righteousness and Strength*, Prov. 8. 18. Isa. 26. 4. *with whom are Riches and Honour*, Prov. 3. 16. *yea Glory and Honour that hath Immortality joyned with it*, Rom. 2. 7. *In Him dwelleth all the fulness of the Godhead bodily, And in Him is all compleatness prepared for us*, Col. 2. 9, 10. *Unto Him all things are delivered of the Father, even all that the Father hath is His*,

Luk.

Luk. 10. 22. Joh. 16. 14, 15. *And so He is evidenced to be more precious then Rubies, yea, that all the things men can desire are not to be compared unto Him: In whose right hand is length of days, even Life for evermore; And in whose left hand are Riches and Honour,* Prov. 3. 13--16. And therefore is the excellency of Him, and the preciousness and compleatness of that provision in Him declared and made known to us, To buy us off from those things which are sinful and unprofitable; And to make us willing to come unto Christ, *and for his sake to deny our selves, and take up our Cross and follow Him,* that we might be of the very Elect. He setteth before us in the Gospel His all things, that we might forsake our all things, all that we have, *That Christ might be the Portion of our Souls,* , Luk. 14. 17--26--33. He doth hereby outbid all other things, and renders them evil and unprofitable, that we might *for this treasure hid in a field,* when discovered to us, and found by us, *sell all that we have, and buy that field,* Mat. 13. 44. Hence He calleth: *hear, for I will speak of excellent things, such things as far excell those things you are apt to set your Hearts upon: and the opening of My Lips shall be right things.* —— *Receive mine instruction, & not silver, and knowledge*

ledge rather then choice gold: for Wisdom is better then Rubies, and all the things that may be desired are not to be compared unto it.——— Riches and Honour are with Me, yea durable Riches and Righteousness, My fruit is better then Gold, yea then fine Gold, and My Revenue then choice Silver, Prov. 8. 6--10--20, 21.

Now then, for Men to prefer their sins and vanities before Christ: To prefer their sinful lusts and pleasures, or their Oxen, Farms, Merchandize, Wives, Righteousness, or any other of their own things before Him, in whom God hath prepared such an excellent and incomparable feast, And in whom is such a true, compleat, and eternally blessed and glorious provision of eternal Life, and all Spiritual and Eternal Blessings: And to do thus also after they have been called unto the Sufferings of Christ, in which is given such a clear discovery of the odiousness and abominableness of mens lusts and iniquities unto God, And therefore also of the absolute necessity of their being washed and cleansed from them, without which they must be everlastingly unhappy and miserable: And in which Cross is also clearly manifested the vanity and worthlessness of all those objects and things in which

naturally they are seeking rest, contentment, and happiness to their Souls. Yea, and to do so, after they have been called unto Him, in whom are, and are discovered to them, infinitely better things then any of those, for the sake whereof they pollute themselves, and by which they are hindred from coming to Christ that they might have Life, and be the Subjects of Gods Election; What can such desperate and unreasonable folly be, but an highly provoking iniquity, to the King, who loves His Son so inconceivably dearly, and hateth sin with an everlasting hatred? And what else can this be in such unworthy refusers and slighters of such Grace, but an inexcusable iniquity? What is this iniquity less then that found with the *Jews*, who preferred a Murderer before the Lord of Glory? seeing such prefer such things as will tend to their everlasting destruction before Him: yea in some respects it is much greater: And yet how do many who cannot speak of their evil without the greatest dislike and detestation, yet justifie their act, in overpassing the deeds of those evil ones, as *Jerusalem* is said to have justified her Sister *Samaria*, Ezek. 16. 51, 52. *Be astonished O ye Heavens at this, saith the Lord, and be horribly afraid, be ye very desolate;*

For

For My People have committed two Evils, they have forſaken Me the Fountain of living Waters, and hewed them out Ciſterns, broken Ciſterns, that can hold no Water, Jer. 2. 12, 13. & 17, 13. Such a bleſſed object are men called unto by the Goſpel; And ſuch is the Nature of Mens iniquity who come not unto Chriſt, and therefore are not choſen; becauſe they prefer lies and vanity before their own mercy. And thereby it appears, their ſin is exceeding ſinful, greatly diſpleaſing, and wholly inexcuſable that they are not Elected; If we further alſo take in and conſider what followeth.

2. That the called are not choſen, appears alſo to be a great iniquity, if we conſider the plainesſ and revealedneſs of the call, as compared with that which was in former times vouchſafed. Chriſt by His Servants hath now uſed great plainesſ of ſpeech, and not as *Moſes which put a vail over his face*; to ſignifie the vailedneſs and darkneſs of that miniſtration in former times, 2 *Cor.* 3. 12, 13. The myſtery that was hid from Ages and Generations is now made manifeſt and revealed unto His Holy Apoſtles and Prophets by His Holy Spirit, as formerly it was not made known unto the Sons of men, *Col.* 1. 25, 26. with *Eph.* 3. 3--5. God having

having one Son, His well-beloved, He ſent Him forth laſt of all, and ſpake unto us by His Son, whom He hath appointed Heir of all things; and reſerved this Honour for His Son, that by Him in His Perſonal miniſtration, and by the miniſtration of His Apoſtles, the true light ſhould ſhine more brightly and clearly then it did in former Ages: *He hath come a light into the World, who is the Sun of Righteouſneſs: And by Him the Goſpel hath been preached according to the Revelation of the myſtery*, Rom. 16. 25, 26. ſo as now in the Goſpel of Chriſt, as now revealed, Jeſus Chriſt is evidently ſet forth as one that hath been crucified for us: His Sufferings, the greatneſs and precioufneſs of them, are brightly pourtrayed before us therein, *Gal.* 3. 1. *And we all with open face may behold in this glaſs* (in this moſt clear medium) *the glory of the Lord*, 2 Cor. 3. 18. *And now the Grace of God which bringeth Salvation to all men hath appeared, and been brightly manifeſted, as in former times it was not: It was witneſſed in former times in the Law, and by the Prophets: But in this was manifeſted the Love of God, becauſe God ſent His only begotten Son into the World, that we might live thorow Him*, Tit. 2. 11. 1 Joh. 4. 9, 10. and anſwerably, ſin is now rendred

more

more odious then it was in former times, especially the sin of the World upon a new account: *The Holy Spirit*, saith our Saviour, *shall convince the World of sin: of sin, because they believe not on Me*, Joh. 16. 8, 9. As also now the holy spirit is poured forth upon all flesh, to wither it, and to stain the glory and goodliness of it, *Acts* 2. 17. 1 *Pet.* 1. 23--25. 1 *Cor.* 1. 17--20--29. Yea now there is a more plain declaration and discovery of the Subjects of Christs Redemption, and of the love of God therein, then formerly was given forth, to wit, *that it is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the World to save sinners*, sinners indefinitely, without exception or exclusion of any, 1 *Tim.* 1. 15. *That Christ by the Grace of God tasted Death for every man: And gave Himself a Ransome for all: And is the Saviour of the World.* Heb. 2. 9. 1 Tim. 2. 6, 7, Joh. 4. 42. & 12. 47. 1 Joh. 4. 14. And on this ground Christ by His Servants doth beseech men, and perswade them not to entertain or retain evil and hard thoughts of Him, but to come unto Him, as the Apostle *Paul* saith, *He hath committed unto us the ministry of Reconciliation*, to wit, *That God was in Christ reconciling the World unto Himself, not* imput-

imputing their Treſpaſſes to them. ——*Therefore we are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead be ye reconciled to God*, 2 Cor. 5. 14, 15, 18--20. & 6. 1. Now then, by how much the more the greater light and clearer revelation is now vouchſafed to Men in the Goſpel as now preached, and by which Men are called unto Chriſt, by ſo much the more their iniquity is inexcuſable, and more highly diſpleaſing unto God. Hence our Saviour ſaith, *It ſhall be more tolerable for Sodom and Gomorrah in the day of Judgment then it ſhould be for them that rejected Chriſt and His Goſpel*, as it began to be Preached in the time of His Perſonal miniſtration, *Mat.* 10. 14, 15. & 11. 20--24. Yea it will be more tolerable for Gods People in former times, who ſinned under that dark and dreadful miniſtration of the Law, as the Apoſtle ſignifieth. Therefore (becauſe God hath ſpoken to us in theſe laſt days by His Son) we ought to give the more earneſt heed to the things we have heard, leſt at any time we ſhould let them ſlip: for if the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward: How ſhall we eſcape if we neglect ſo great Salvation, which

which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard Him, &c. Heb. 1. 1--3. & 2. 1--4. And again, *He that deſpiſed Moſes Law died without mercy under two or three Witneſſes*: of how much ſorer punishment, ſuppoſe ye, ſhall he be counted worthy, who hath troden under foot the Son of God? &c. Heb. 10. 28, 29. & 12. 15--25--29. *This is the condemnation, that Light is come into the World* (as in former times it did not) *and Men loved Darkneſs rather then Light*, &c. *Joh.* 3. 19. In the times of Mens ignorance God winked at them; but now (*when thorow the tender mercy of our God the day ſpring from on high hath viſited us, to give Light to them that ſit in Darkneſs, and in the ſhadow of Death*) He commandeth all Men every where to Repent: And they who will not ſo do, that they may believe and come to Chriſt that they may be choſen, will be more ſeverely proceeded againſt, and dealt with in the day of Wrath, and Revelation of the Righteous Judgment of God; *who will render to every one according to their works*, and according to the means vouchſafed: And ſo Wrath will be rendred to the *Jew*, and ſo we may ſay to the Chriſtian firſt; and alſo,

and after unto the *Gentile*, *Acts* 17. 30, 31. *Rom.* 2. 4--8--12 -16. *Luk.* 12. 47, 48.

3. Their iniquity who are called by the Goſpel, as now preached, and not choſen, appears to be highly provoking, and altogether inexcuſable, if we further conſider the powerfulneſs of the call in and by which they are called, and by which they might be choſen alſo. Men are not only called with an outward call, as we have before ſaid; *but loe He ſends forth His Voice therein, and that a mighty Voice: and ſpeaks by His Spirit to the Spirits of Men*, 1 Pet. 3. 18, 19. with Gen. 6. 3. And by this Voice of His He doth awaken them, and cauſe them to hear, to the end they might come unto Chriſt, that they might be made of the Elect Generation. He now ſpeaks unto the dead Souls of Men, and His Voice is to the hearts of them, whoſe Voice all that are in the Graves ſhall hear, and ſhall come forth. It is the ſame Almighty Voice that is now ſent forth for converting the Soul, as will be to raiſe the dead out of their Graves hereafter, but not put forth in ſuch a manner, I mean, not irreſiſtibly: nay indeed as to the effecting the former it is called, *the Voice of the Son of God*; As to the effecting the latter, it is ſaid

to

to be, *the Voice of the Son of Man*, Joh. 5. 25, 27, 28. And indeed the powerfulneſs of the voice of Chriſt, in its preventing operation in the Goſpel, appears to be propounded by our Saviour, to remove ſuch a jealouſie as might ariſe in Mens Hearts to their own, or others diſcouragement, as with reſpect to their utter impotency and helpleſneſs in themſelves. Hence when our Saviour had directed to the way and means how Men might now have their ſtates altered, and be made of the choſen Generation, who were not ſo formerly, in ſaying, *Verily, Verily, I ſay unto you, He* (whoever He be) *that heareth My word, and believeth on Him that ſent Me, hath everlaſting Life, and ſhall not come into condemnation, but is paſſed out of Death into Life*: leſt any one ſhould diſcouragingly ſay; Alas, herein is ſignified to us, that Men are naturally dead, and deſtitute of all Spiritual Life, and how then ſhould they hear; To this our Saviour addeth; *Verily, Verily, I ſay unto you the hour is coming, and now is, when the Dead ſhall hear the Voice of the Son of God, and they that hear* (as they are thus prevented) *ſhall live.* In which ſaying, though He ſtill ſignifies, and gives us to underſtand, that Men are in and of themſelves

ſelves Dead, and ſo have no free-will or inclination to any thing that is ſpiritually good, yet He both intimates that the Voice of the Son of God accompanieth His Word; And alſo, that it doth ſo not only in His Perſonal, but alſo, and rather more powerfully, in His Spiritual Miniſtration to the end of the World, to enable dead ones to hear, *that they might hear and live*, Joh. 5. 24, 25. & 7. 37--39. When perſons are aſleep, and dead in ſins and treſpaſſes, He then in and by His call in His Goſpel, by the Miniſtry of His Servants, awakens them, and rouzes them out of that ſad condition; Wherefore He ſaith, *Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light*, Eph. 5. 13, 14. It is indeed certainly true, That all Men are naturally helpleſs in themſelves, and can neither will nor do any thing of themſelves, as of themſelves that is ſpiritually good: But it is alſo as true, That the Grace of God doth bring Salvation to them in due time: *And Chriſt lighteth every Man that cometh into the World: He openeth the Eyes of the Blind* in due time, and unſtoppeth their Ears in and by His Spirit in His Goſpel, *and is turning Men from Darkneſs to Light, and from the Power of Satan*

Satan unto God; And then in the power and capacity given unto them by Him, they might hear and see and be converted: And it is Mens rebellious iniquity that it is not thus with them, *Tit.* 2. 11. *Job.* 1. 9. & 5. 25. *Acts* 26. 18. *Ezek.* 12. 2, 3. It is verily true, *That no Man can come to Christ, except the Father who hath sent Christ draw Him*, Joh. 6. 44. But it is also as true, That God in and by Christ, in due time, doth draw them that come not; *He draws all Men to Himself*, Joh. 12. 31, 32. He draws them who refuse to come with cords of a Man, and bands of Love: And because He knows what a Yoke is upon them, without the removal whereof they would be hindred, therefore He takes off the Yoke on their Jaws, *&c.* Hos. 11. 3, 4, 5. And since Christ hath finished the work which the Father gave Him to do in His own personal body on the Earth; since He laid down His Life, and is raised again; He hath now gloriously, and most immeasurably received the promise of the Spirit in the Nature of Man: And hath more abundantly poured it forth on His Servants in their faithful declaring the Gospel then in former times: so that the

Goſpel is called, *the Miniſtration of Spirit and Life*, yea, and *the Spirit alſo*, 2 Cor. 3. 6--8. Phil. 2. 16. So that it is only Mens own wilful and ſtubborn refuſal and rejection of the power of Chriſt in the call, which hinders their coming unto, and being choſen by Chriſt: they cloſe their Eyes (when opened) and ſtop their Ears, *leſt they ſhould ſee with their Eyes, and hear with their Ears, and underſtand with their Heart, and ſhould be converted, and He ſhould heal them*, Mat. 13. 15. And this alſo ſheweth unto us how provoking and excuſeleſs an iniquity it is, that the called are not choſen.

4. And laſtly, This alſo further appears ſo to be, if we conſider the good will and gracious intention of the Caller, in calling Men by His Goſpel; whoſe love and gracious heart towards ſinners is moſt clearly manifeſted, and perpetually commended to us in the Croſs and Sufferings of Chriſt, *Rom.* 5. 6--8. *Joh.* 3. 16, 17. *Heb.* 2. 9. He therefore calls and ſtretcheth forth His hand, that they might come to the Feaſt He hath prepared for them. He doth not therefore call, that He might leave Men without excuſe; though they will be ſo, they will be Speechleſs who

are

are diſobedient to the Goſpel: nor is His end in calling them, to aggravate their condemnation; though their condemnation will be aggravated, who when they are thus called unto the moſt High, will not at all Exalt Him, *Hoſ.* 11. 2--4--7. But He therefore declares His Goſpel to them, and therewith counſelleth them to come unto Himſelf, that they might liſten unto and obey Him, that it might go well with them for ever. Thus our Saviour graciouſly acquainteth the *Jews*, who ſought to kill Him, with His gracious end in Speaking and Preaching the Goſpel unto them: *Theſe things I ſay that ye might be ſaved*, Joh. 5. 16--34. And by His Apoſtles the Goſpel was Preached according to the Revelation of the Myſtery; and according to the Commandement of the Everlaſting God made known to all Nations for the Obedience of Faith, *Rom.* 16. 25, 26. *He* (indeed) *that hateth diſſembleth with his Lips, and layeth up deceit within Him: When he ſpeaketh fair, or maketh his voice gracious, believe him not, for there are ſeven abominations in his heart*, Prov. 26. 24--26. But far be it from us thus to think of the Almighty, *who is a God of Truth and without iniquity, juſt and*

right is He, Deut, 32. 2--4. He is not like him that ſaith, Eat and Drink, but his heart is not with thee, *Prov.* 23. 6, 7. He ſaith not, come eat of My Bread, and drink of the Wine I have mingled, when either He hath prepared none for thee, or hath no cordial deſire and intention thou ſhouldeſt partake thereof; but His gracious will is, that thou ſhouldeſt be ſaved, and come to the knowledge of the truth, *Prov.* 9. 1--5. with 1 *Tim.* 2. 4---6. And therefore He thus expoſtulates, *Wherefore when I came was there no Man? when I called was there none to anſwer?* But how appears it that they did not anſwer His call? This is declared to us in another Scripture; *They did Evil before Mine Eyes, and choſe that in which I delighted not.* In which is plainly ſignified to us, that His end in coming and calling was, that they might have done what was good in His Eyes, and choſen that in which He delighted, that ſo they might have been of His choſen ones indeed. Compare and conſider *Iſa.* 50. 2. with *chapt.* 66. 3, 4. & *chapt.* 65. 12--15.

By all which it evidently appeareth, that it is their great iniquity who are called by the Servants in their preaching the Goſpel

of

of Chriſt, that they anſwer not His call who accompanieth them, and ſo are not choſen: This is that iniquity which is ſo greatly provoking unto the great King, that He thus threatneth to deal with ſuch as are guilty of it: *Therefore will I number you to the Sword, and ye ſhall all bow down to the ſlaughter, becauſe when I called ye did not anſwer: when I ſpake ye did not hear, but did evil before Mine Eyes, and did chuſe that wherein I delighted not. Therefore behold My Servants* (My choſen ones who did anſwer My call) *ſhall eat, but ye ſhall be hungry: Behold My Servants ſhall drink, but ye ſhall be thirſty: Behold My Servants ſhall rejoyce, but ye ſhall be aſhamed: Behold My Servants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ye ſhall howl for vexation of ſpirit. And ye ſhall leave your name for a curſe unto My choſen*, &c. *Iſa.* 65. 12--15. with *Prov.* 1. 24--32. & *Mat.* 22. 13, 14.

And it appears to be an inexcuſable iniquity, that thoſe who are ſo called are not choſen: *There will be no Cloak for their ſin.* They cannot plead that Chriſt never dyed for them, or that ſaving Grace was not afforded to them; for both theſe are falſe, as we have ſaid and ſhewn: But they will be

be convinced in the day of the Revelation of the Righteous Judgment of God, that their Destruction and Non-election was wholly of themselves: And therefore they will be found speechless, as the Man was who had not on the Wedding Garment.

Let the consideration then of all said, move and prevail with us all so to receive the Electing Grace of God, that we may be of the number according to the Election of Grace. And let us not listen to such desperate sayings as these [If I be Elected no sins can bereave me of Heaven; if I be Reprobated no good deeds can help me to Heaven.] But be we well assured, that the Scripture speaketh of none as the Subjects of Gods Election to Salvation, while they continue in their natural condition and filthiness: nor of any Reprobated before they were born, or Christ Preached by His Spirit to their Spirits: But all Men, while it is the day of Gods Grace and Patience towards them, may, thorow His Grace which bringeth Salvation to them, come to Christ, the prime Elect one, and root of Election, and so be reckoned after Him. God hath given His Son to be the sign of His Gracious heart towards all sinners; And to that

End

End hath given Him by His Grace to taſt Death for every Man, and hath raiſed Him again from the Dead for their Juſtification; And hath given them Eternal Life, and this Life is in His Son: And ſent Him in the Goſpel to open their Eyes, and to bring forth the Priſoners out of the Priſon, and them that ſit in darkneſs out of the Priſon-houſe; that in obeying Him they might be called out of Darkneſs into His marvellous Light, and therein be of the choſen Generation, *Iſa.* 42. 1--7. with 1 *Pet.* 2. 9. Oh let none of us reject His Grace, nor receive it in vain: But let us, who are hearers of the word of truth, ſo look into the perfect law of Liberty, and continue therein, that we may not be forgetful hearers, but doers of the work, that we may be bleſſed in our deed, both now, and unto the day of Eternity. Oh! that we may not deceive our own Souls, in making a trade of hearing, and yet ſecretly prefer our Luſts and Idols before Him unto whom God hath given the preeminence in all things: If we ſhould thus do, what ſhall we ſay when God riſeth up? And when He ſhall judge the World in Righteouſneſs, what ſhall we anſwer Him? Others may ſay for themſelves,

(though

(though unprofitably and wickedly) we knew thou art an hard and auſtere Maſter, Reaping where Thou haſt not Sown, and Gathering where Thou haſt not Strawn. They may ſay our Teachers perſwaded us that Chriſt died not for all, and we knew not whither He died for us: nor was there any true and ſaving Grace vouchſafed to us, if it had, we ſhould have done better. But thus, according to that judgment you profeſs to believe, you cannot plead. You have heard and been called by the Goſpel of Chriſt, the doctrine according to Godlineſs: And if you be not alſo choſen, you know it is only your own iniquity; And therefore you know there remaineth nothing but a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour all them that obey not the Goſpel. Your Mouths have been already, and often ſtopt by the Goſpel, ſo as you cannot but confeſs that God is not willing with your Perdition; And if you Periſh, your Deſtruction will be altogether of your ſelves. Oh then! *laying apart all Filthineſs and ſuperfluity of Naughtineſs, receive with Meekneſs the ingraffed word, which is able to ſave your Souls.* Oh that when it is too late, you may

may not take up that complaint; *How have we hated Inſtruction, and our heart deſpiſed Reproof! And we have not obeyed the voice of our Teachers, nor inclined our Ears to them that inſtructed us.* If it ſhould be ſo with any of us, this will gnaw upon us to all Eternity, that when we were aſſured from Gods Teſtimony of Gods good will towards us, and that Chriſt wrought Redemption for us, and thorow the diſcovery thereof was powerfully Redeeming and Chooſing us from the Earth, and from amongſt Men, yet willingly and wilfully we, by obſerving lying vanities, did forſake our own mercy, *Jonah* 2. 8. That we for love to our ſins and vanities, the ſinfulneſs and vanity whereof we ſaw in the Croſs of Chriſt, and when infinitely better things were propoſed to us, ſhould yet in our hearts love Darkneſs, and the Devil, rather then Light and Chriſt. How can our heart endure the remembrance hereof! Or how can our hands be ſtrong when He ſhall plead with us! Oh conſider this ye that forget God, and ſpend your money for that which is not Bread! And ſo conſider the terrour of the Lord, as evidenced in the Croſs of Chriſt, that the time paſt of your life may ſuffice you to have wrought the will of the *Gentiles*: And that now you

may

incline your ear, and come unto Him who calleth you by His Servants, that you may hear, that your Souls may live, and He may make an everlasting covenant with you, even the sure mercies of *David*. Oh! be not like to them, unto and concerning whom the Lord saith: *stand ye in the ways and see, and ask for the old Paths, where is the good way, and walk therein, and ye shall find rest for your Souls: but they said we will not walk therein. Also I set Watchmen over you saying, hearken to the sound of the Trumpet, but they said we will not hearken.* For be we well assured, if such iniquity be found with us, and persisted in by us, that we will not come to Christ, who is the rest; nor hearken unto, and obey the Trumpet of His Gospel; if we will not be chosen, after all means used, and patience exercised, He will at last say of us as He did of them: *The Bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain, for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them*, Jer. 6. 16, 17--29, 30. Consider what is said, and the Lord give us understanding in all things.

The END.

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